The
CHRISTIAN CENTURY
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Unitarians and a United Church

An Editorial

How Much Do We Owe Others?

By Floyd Tillery

Oil on the Troubled Gulf

By Brent Dow Allinson

Another Methodist Purge

By Halford E. Luccock

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In This Issue

BRENT DOW ALLINSON

poet and publicist, is a resident of Highland Park, Ill., but for some time has been pursuing studies in connection with the peace movement in Washington, D. C. During the World War, Mr. Allinson, a leader of student activities at Harvard University, was a conscientious objector and was imprisoned at Leavenworth.

HALFORD E. LUCCOCK

professor of preaching at Yale University, is also a member of the Board of Education of the Methodist Episcopal Church, with which his article in the present issue deals. Dr. Luccock is the author of many books, his latest being *The Acts of the Apostles in Present-Day Preaching.*

FLOYD TILLERY

is a teacher in the south, at present living at West Point, Ga. As Mr. Tillery's article makes clear, his present contribution grows out of a previous one which appeared in The Christian Century for May 1, 1935.

Coming

New times bring new issues. But do they? Are the issues new, or only old issues in new forms? With discussion over the fate of Pastor Martin Niemöller again to the forefront (see page 981 in this issue), Harold Butcher, noted correspondent for many English papers, raises a question as to whether there is essentially any difference between the imprisonment being meted out to Pastor Niemöller and that suffered three centuries ago in England by John Bunyan. The article is entitled "John Bunyan for Today."

The CHRISTIAN CENTURY

August 17, 1938

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Calendar of Coming Events

Aug. 6-19. Seventh Canadian Institute on Economics and Politics, Geneva Park, Lake Couchiching, Canada.

Aug. 6-20. Congregational Vacation Conference, Star Island, N. H.

Aug. 9-19. Alberta School of Religion, Fairweather Christian Fellowship Camp, Alberta, Canada.

Aug. 15-24. Second World Youth Congress, Vassar College, Poughkeepsie, N. Y.

Aug. 20-25. Annual Convention, Lutheran Synod of West Virginia, Jackson's Mill, State Four-H Camp.

Aug. 21-28. Northern New England School of Religious Education, Durham, N. H.

Aug. 22-28. Seventy-Fifth Yearly Meeting of Friends, Oskaloosa, Ia.

Aug. 24. Northwest Annual Conference, Methodist Episcopal Church, South, Coquille, Ore.

Aug. 24-26. Youth Temperance Council Encampment, Spiceland, Ind.

Aug. 25. Illinois Annual Conference, Methodist Episcopal Church, South, Murphysboro.

Aug. 25-Sept. 9. Congress of Old Catholic and related churches, Zurich, Switzerland.

Aug. 25-29. Youth Temperance Council Encampment, Camp Elizabeth Lupton, Chattanooga, Tenn.

Aug. 27-Sept. 1. Youth's Temperance Council Encampment, Y.T.C.A. Camp, Flint, Mich.

Aug. 29. Mid-West Synod, Reformed Church in the United States, Elmhurst, Ill.

Aug. 29-Sept. 1. Faith and Order Continuation Committee, Clarens, Switzerland.

Aug. 29-Sept. 1. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.

Aug. 30-Sept. 2. Assembly American Association of Women Preachers, Winona Lake, Ind.

Aug. 30-Sept. 4. National Conference of Methodist Youth, Boulder, Colo.

Aug. 31. Kentucky Annual Conference, Methodist Episcopal Church, South, Corbin.

Sept. 6. Northwest Synod, Reformed Church in the United States, Alleman, Ia.

Sept. 7. Western Virginia Annual Conference, Methodist Episcopal Church, South, Fairmont.

Sept. 7-17. Y.W.C.A. World Council, Elgin House, Lake Joseph, Muskoka, Canada.

Sept. 11, 12. New Hampshire Universalist Convention, Portsmouth.

Sept. 16. Indian Mission Annual Conference, Methodist Episcopal Church, South, Hitchitee, Okla.

Sept. 18-21. Maine Universalist Convention, Biddeford.

Sept. 19-22. Y.W.C.A. Canada-United States Conferences, Elgin House, Lake Joseph, Muskoka, Canada.

Sept. 20-22. Evangelical General Board of Christian Education, Western Union College, Le Mars, Iowa.

Sept. 21. Southwest Missouri Annual Conference, Methodist Episcopal Church, South, Webb City.

Sept. 26. New York Ministers' Meeting, Marble Collegiate Church; E. Stanley Jones, speaker.

Sept. 28. Louisville Annual Conference, Methodist Episcopal Church, South, Louisville, Ky.

Sept. 28-Oct. 2. Evangelical General Board of Missions and Missionary Centennial, Lemoyne, Pa.

Sept. 29-Oct. 2. North Carolina Universalist Convention, Red Hill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LV CHICAGO, AUGUST 17, 1938 NUMBER 33

EDITORIAL

WITH repeal bootlegging came to an end in the United States. Any political tyro knows that must be so, for politicians, press and publicists for the liquor interests united in promising that it would be so. We have had almost five years of repeal now, so any lingering remnants of the bootlegging evil—which, it should be remembered, was entirely a product of prohibition—must have been eradicated by this time. Or is there some mistake somewhere? Here, at any rate, are the headlines above a front page story in the *New York Times* for August 2: "103 Indicted Here in Big Liquor Ring; 6 Policemen Held." The subordinate headings continue: "$1,800,000 tax fraud to bootleg alcohol combine rivaling dry era's. Treasury aides accused. Six named as bribe-takers. Brothers of ex-alderman listed as leaders." The two columns of details, telling how alcohol testing from 180 to 190 proof has flooded the metropolitan liquor and drug markets without bothering to pay excise taxes, sound strangely like an old-fashioned bootlegging story. But it couldn't have been that, of course. For bootlegging, as the newspapers promised us, disappeared with the death of the eighteenth amendment. Or didn't it?

But Bootlegging Has Been Abolished!

Labor Appeals for Aid Against War

MORE than ordinary importance attaches to the Labor Sunday statement which appears on page 998 of this issue. This is an appeal from representatives of major labor unions, calling on the churches to use the first Sunday in September to promote an alliance with labor to keep this nation out of war. By publishing such an appeal these labor leaders seek to give a new slant to what has become a rather stereotyped recognition of Labor Sunday. For a good many years past—and again this year—plans for the celebration of the Sunday nearest Labor Day have consisted largely in the adoption of a message by the Federal Council of Churches which, expressing approval for many of the goals sought by organized labor, has been read from a considerable number of pulpits. In effect, these traditional Labor Sunday messages have constituted an appeal from the churches to the labor unions for closer relationships. With the anti-war statement which we are printing this week, however, this method of marking the day is reversed; labor now appeals to the churches. It is an appeal which we trust will be widely answered. The signers on behalf of the Labor Anti-War Council include A. Philip Randolph of the International Brotherhood of Sleeping Car Porters, Homer Martin of the United Automobile Workers, Justus Ebert of the Amalgamated Lithographers, Charles S. Zimmerman of the International Ladies Garment Workers, John Edelman of the Textile Workers Organization Committee, Murray Baron of the Bag and Suitcase Workers, J. R. Butler of the Southern Tenant Farmers, John Monarch of the Steel Workers Organizing Committee, Walter S. Pasnick of the Aluminum Workers, Paul Porter of the Kenosha Labor Council, Rose Stein of the American Federation of Teachers, Lee Morgan of the Workers Alliance and Brendon Sexton of the Workers Defense League.

Fascism and Vatican Clash on Race

THE battle lines are drawn for more than a skirmish between the Vatican and the Italian fascist leaders on the matter of race. This clash has been in preparation ever since the fascists began to set up a racial doctrine in imitation of the nazis, who had imitated them in everything else. On July 16, the pope denounced "exaggerated nationalism" as an apostasy. A few days later he warned leaders of the Catholic Action associations (lay groups under clerical leadership) against countenancing any racial or nationalistic doctrines which raise a barrier between nations and would deny the catholicity of the church. Government leaders replied with a veiled threat to expel from the fascist party all members of the Catholic Action associations if these opposed the teachings of fascism. To this the pope replied, on July 28, that action against the associations was action against the church and its head. At this point Mussolini spoke out, declaring the intention

of the state and the party to "go straight ahead" along the lines of the racial doctrine which had been announced. Now comes a more specific and pointed repudiation of the church's position in a semi-official statement by Roberto Farinacci, the original Italian racialist and anti-Semite, who declares that fascism "knows no limits or barriers" to its program for Italy, that the pope will be violating the concordat if he interferes in the purely political question of racial discrimination, and, in effect, that if he wants a fight he can have one. This is as sharp a clash as the one on education and the youth organizations shortly after the concordat was signed. If this one misses the acute stage—as well it may, for the possibilities of ecclesiastical and political compromise are infinite—it will perhaps be because the state does not carry its racial doctrine from rhetoric into action and, beyond removing Jews from high positions in the party, does nothing to diminish their liberties as individuals.

A General Asiatic War Draws Close

AFTER another week during which the attention of the world has been riveted on the clashes between Japan and Russia along the Siberian border, the situation in the Far East is still shrouded in uncertainty. Nothing is coming out of the fighting zone except official communiques issued from Tokyo and Moscow, and these are worthless for purposes of discovering the true state of affairs. In Moscow, Ambassador Shigemitsu and Commissar Litvinov engage in a daily exchange of protests, proposals and threats, but the public receives only partisan reports of these exchanges and their practical results seem to be almost nil. For the fighting continues along the Siberian border; indeed, it is contended by the Russian foreign office that it now covers a front of 250 miles. No longer can it be regarded as simply a clash between border guards. Troops in large numbers are engaged; planes, tanks, heavy artillery, all the appurtenances of major warfare have been brought into action. Barring a complete, and now unlikely, backdown by one or the other of the belligerents it is hard to see how this sort of thing can continue much longer without developing into a full-fledged and general Asiatic war. If such a war comes, will it spread to Europe? That is the question which for the moment has pushed into the background all that is happening at Prague, at Hankow and along the Ebro. Behind the fighting for the strategic hill at Changkufeng rises the specter of the Berlin-Rome-Tokyo fascist alliance.

The Doctors Prepare to Fight for Their Rights

THE THREAT of the federal department of justice to try for an indictment of the American Medical Association under the anti-trust law, on account of its opposition to cooperative health associations, will not go through without a fight, and it will be no sham battle. The A.M.A. has already struck back through its *Journal*, defining the issue as "whether or not the federal administration can use the laws and the courts to mold the people of the United States to its belief in every phase of life and living, or whether or not fundamental principles of common justice which have prevailed in this country in the past are to be relegated into the limbo of forgotten things." This seems a rather general and not very enlightening interpretation of the matter in controversy. It would be more to the point to say that the argument is as to whether a very large group of medical practitioners, licensed by their respective states, shall be permitted to use their combined prestige to boycott other practitioners, similarly licensed, who sell their services to patients indirectly through a cooperative organization instead of directly to each individual client. For the case which has brought this discussion to a head, and which threatens to bring it into the courts, does not involve "socialized medicine" in the sense of medical care at government expense, but rather the application of the cooperative and insurance principle. There are now about sixty medical cooperatives in the United States. Besides, there is a much larger number of hospitals and clinics maintained by industrial concerns and operating on methods which, if not quite cooperative, are open to the same objections that the A.M.A. brings against the District of Columbia health association, namely, that the patient loses the right to select his doctor, and that the doctor works for a salary set by competition rather than for fees set by himself. Whichever way this case turns out, we are not through with cooperative health associations.

Two Salutary Defeats In the Primaries

THE most significant fact about the primary campaigns now being fought in preparation for the November elections is that they seem to have almost no national significance. With only minor exceptions, about all they are proving is that local elections still turn on local issues and that well organized machines still offer the surest means of winning congressional or state house posts. Nevertheless, two defeats registered in the primaries last week argue in behalf of the healthy-mindedness of the sovereign American voter. The first came in Tennessee, where Senator Berry was defeated for renomination. As our Memphis staff correspondent points out elsewhere in this issue, the choice offered the voters of Tennessee was hardly an inspiring one. But at least they did not renominate Mr. Berry. Mr. Berry is an exemplar of labor politics at its worst, a man who has made a fortune while serving as president of a labor union. His notorious marble claims in connection with the building of a TVA dam betrayed the manner in which he hoped to use political prestige to increase that fortune still further. Few regrets will follow his retirement from public life. The nation also has reason to take comfort in the defeat of the Rev. Gerald B. Winrod in the Kansas primaries. It looked for a time as though a division of the vote among four candidates might allow Mr. Winrod to walk off with the Republican senatorial nomination in that state. But when the significance of the Winrod candidacy had once been made clear, the voters of Kansas emphatically rejected the proposal that they be represented at Washington by a clerical rabblerouser. All honor must go

to independent Republican leaders like William Allen White who brought the peril of the Winrod candidacy into the open. But no more effective work was done in the Kansas contest than by the committee of ministers who placed before the voters photostatic copies of Mr. Winrod's scurrilous attacks on Catholics, Jews, Negroes and the Federal Council of Churches. The ministers who rendered this public service were J. C. Cleveland of the First Congregational Church, Kansas City; Harold Case of the First Methodist Church, Topeka; Dean John W. Day of Grace Episcopal Cathedral, Topeka; E. W. Freeman of Trinity Methodist Church, Wichita; O. R. Powell of the Baptist Church, Garden City; Ben H. Smith of the Episcopal Church, Atchison; Gerald Weary of the Unitarian Church, Wichita; A. P. Wigren of Ottawa University and Lester M. Ellis of the Wichita Y.M.C.A.

Mr. Hull Makes a Wise Appointment

ONE of the last things Congress did before adjourning was to appropriate for the establishment of a division of cultural relations in the state department. Little attention was paid the innovation at the time, but Secretary Hull's announcement that the new post will be filled by Dr. Ben M. Cherrington of the University of Denver has stirred up interest all over the country. For those who are interested in the education of American public opinion regarding foreign affairs know that for a dozen years Dr. Cherrington has been doing one of the most imaginative and effective pieces of adult education work in the country. Using the Causey foundation in social sciences at the university as his fulcrum and the city of Denver as his area of responsibility, Dr. Cherrington has made that Rocky Mountain capital world-minded to a degree which cannot be duplicated in scores of other cities supposedly much more nearly related to international affairs. It is no secret that Dr. Cherrington's first task in the state department will be, by "the dissemination abroad of the representative intellectual and cultural work of the United States," to attempt to offset the blatant propaganda from Italian and German sources which has been flooding Latin America. He can be depended on to pursue that end without resort to the sort of methods which have made the fascist "cultural campaigns" so objectionable. At the same time, we hope that after Dr. Cherrington has his plans under way to interpret the cultural resources of the United States to our Latin American neighbors, he may be permitted by the department to reverse the process. The United States needs instruction in the cultural riches of the nations south of the Rio Grande quite as much as the Latins need inspiration from us.

Bishop of Gloucester Gives Joy to Nazi Leaders

THE SURPRISING statement regarding Pastor Niemöller by Dr. Headlam, Bishop of Gloucester, (see correspondence from England in The Christian Century for August 10) gave great joy to the nazi ministry of propaganda. We have at hand a copy of the summary of the statement as distributed to the German press and the accompanying instruction sheet from the office of propaganda. The summary includes: (1) the bishop's testimony that the German churches are not being treated unjustly, and that the German clergy without respect to their different points of view are "all alike free to fulfill their ministry for the Christian faith"; (2) the assertion that Niemöller was imprisoned only for his "stubborn disregard of the law and his use of the chancel for political purposes, and that he has been promised his liberty if he will agree to refrain from preaching on political themes"; and (3) the bishop's opinion that "the great majority of German clerics is either neutral or moderate, and loyal to the nazi regime." The sheet of instructions to editors requests the publication of so much of this as pertains to the religious situation in Germany, but . . . "the passage concerning Dr. Niemöller should not be published. A weakened comment is not desired. A judgment of our own attitude might depend on your publishing this material." We take pleasure in complying with Dr. Göbbels' request for the publication of this material, except that we do not consent to suppress the highly erroneous part of it that deals with Niemöller. And by way of avoiding a "weakened comment" we say that it is scandalous that an Anglican bishop should allow his mind to be so dominated by the idea of a state-controlled church that he can see in a Christian minister's resistance to the nazi policy of paganizing the public mind and turning the church into an instrument of statecraft nothing but a stubborn defiance of legitimate civil authority and a prostitution of his pulpit to political ends.

Father Coughlin's False "Christian Front"

RAKING the rubbish heaps of exploded myths and discredited libels, Father Coughlin has drawn forth the forged "Protocols of the Elders of Zion" and is spreading them upon the pages of his weekly organ with comments over his own signature. If this is, as one is moved to suspect, a device for staging a comeback after his own somewhat inglorious but fortunate eclipse, it is one ill adapted to the purpose—unless, indeed, he succeeds to an unprecedented degree in first corrupting the minds whose allegiance he expects to win. Even Father Coughlin has not quite the effrontery to assert that the "Protocols" are genuine, that Jews had anything to do with writing them, or that they represent the position of very many Jews. He treats the origin of the document as though it were an unsolved mystery, but asserts—quoting Mr. Ford's statement in 1921 but failing to mention Mr. Ford's subsequent recantation—that "the Protocols fit in with what is going on." The argument is (1) that, no matter who wrote them, they are a strikingly accurate description of the policy that is being pursued by Jewish leaders, and (2) that, since the book of Protocols "is preeminently a communistic program to destroy Christian civilization, the best rebuttal which the modern leaders of Zion can offer to the authenticity of the Protocols is to institute a vigorous campaign against communism." The first is false; the second is fallacious. The Protocols do not describe anything that Jews are doing; they do not present a communistic program but a fantastically impos-

sible plan for the control of the world by a group of Jewish capitalists; and the rebuttal of their authenticity does not depend upon anything that the leaders of Zion may do for it has already been so thoroughly and definitely accomplished that no honest and intelligent person has any doubt about it. Along with this, though on another page, goes Father Coughlin's call for a united "Christian front" against communism—Catholics and Protestants united, with the Jews left out—a front that refuses to be called "democratic" because communists use that word as a smoke-screen, and that "is not afraid of the word 'fascist' because it knows the word 'fascist' is merely bandied about as a part of communism's offensive mechanism." It seems superfluous to sound a warning against a program the vicious nature of which is so unconcealed.

Unitarians and a United Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Did the editorial pen slip, or did you by any chance mean what you said when, in reply to the letter from Dr. Reccord, you used the phrase "certain peripheral matters of public morality and social reform"?

I am not concerned to argue the correctness of what you say about the aloofness of Unitarians and Universalists from the main stream of historical Christianity. There is certainly a measure of truth in your contention, though I think you exaggerate. But I am deeply concerned to know whether you seriously consider such matters as public morality and social reform to be "peripheral" to the religion of Jesus Christ.

If you do, you draw a line which marks a cleavage of basic importance; and it is a line upon which all Unitarians and, I believe, all Universalists would not hesitate for a moment to take their stand. For us, these "certain matters" are central; and, if the word "peripheral" is to be used at all, it applies to certain other matters, such as creeds and theological dogmas—including our own.

Jesus of Nazareth was not a trained and subtle theologian. In a theological dispute, I suspect he would have made a poor impression upon the learned clan at any period of the history of the church that bears his name. But he was aflame with a passion for social righteousness, and he always put first things first. When he talked about the Kingdom of God he meant just those "certain matters of public morality and social reform" which you relegate to the periphery. And his word to his followers was to seek that kingdom first.

Unitarians believe that an honest effort to put that command into practice is the one essential for those who venture to call themselves Christians. When the other Christian churches acknowledge the central importance of the values which Jesus held central, they will not find Unitarians holding themselves aloof. We are deeply convinced that we belong together—one holy church of God—held together by the spirit of Jesus, and that it is the things that now seem to divide us which should be labeled "peripheral."

Boston, Mass. FREDERICK MAY ELIOT,
President, American Unitarian Association.

NO, the statement to which Dr. Eliot refers was not a slip of the pen, but a deliberate statement. It occurs in the course of our comment on a letter written by Dr. Reccord (see issue of June 29). A fuller quotation of the context of our statement is necessary for further comment. We said that Unitarians "not only find it impossible to merge their identity with their sister denominations of the so-called 'evangelical' type, but any form of interdenominational cooperation is limited to certain peripheral matters of public morality and social reform. When it comes to the more intimate life of the Christian community they find themselves at such variance with the faith by which the community lives that they are unable to share freely and naturally in the organized life of the community."

Dr. Eliot asks whether we "seriously consider such matters as public morality and social reform as 'peripheral' to the religion of Jesus Christ." We certainly do. And we add that nothing is more important than that the Christian church, including especially the exponents of the social gospel, with whom The Christian Century stands, shall so conceive the relationship. To put such matters as public morality and social reform at the center and theological conviction at the periphery, as Dr. Eliot claims (mistakenly, as we shall see) the Unitarian denomination does, would spell the end of Christianity and make altogether meaningless the term "social gospel."

The word "periphery," as we used it, was set over against "the more intimate life of the Christian community." Unitarians, we said, are unable to share freely and naturally in this intimate side of the historic Christian fellowship, the reason being that they eschew certain parts of the historic ideology by which the Christian community shares its common life. The characteristic and intimate ideology of the Christian community is not that of social reform or public morality but of a revelation of God, made through Jesus Christ, in a living and continuing community called the church. The *intimate* life of the church is the specific fellowship which exists within the framework of this ideology. It is the thesis of the social gospel that this ideology and the fellowship which is communicated by it carry an incomparable responsibility for "public morality and social reform." But to put social responsibility at the center of the religion of Christ and the church's conviction about God's revelation of himself at the periphery, as Dr. Eliot demands as a basis of unity, would involve the complete abandonment of the Christian ideology for a moralistic ideology. Moralism as a religion is already giving a demonstration of itself in Germany and other countries of Europe.

At no time in the entire history of the Christian religion have public morality and social reform occupied the central place—that is, the most intimate place. Certainly with the earliest Christians morality and reform were not central. The moralistic interpretation of original Christianity which was regarded seriously for a few recent years under the powerful influence of Ritschl and Harnack, has been completely abandoned by contemporary scholarship. Christianity did not begin as an ethic; it began as a religion. The earliest Christians believed something about God—that he had revealed himself in Christ; about Christ—that he was the Messiah; about the church—that it was the body of Christ whose fellowship and activities were under the direction of the Holy Spirit which was the Spirit of Christ. This "creed," this "theological dogma," to use Dr. Eliot's words, was at the center. The original conception underwent many changes, some of them very early in the Christian movement, but never

for a moment in the long span of Christian history has the central place been yielded to a moralistic ideology. If it ever does so yield, Christianity will not only cease to be Christianity but will lose its power to sustain the otherwise intolerable responsibility of the social gospel.

We must have a word with Dr. Eliot about his interpretation of his own denomination. "For us," he says, "these 'certain matters' [of public morality and social reform] are central and, if the word 'peripheral' is to be used at all, it applies to . . . creeds and theological dogmas —including our own." This will make many Unitarian readers rub their eyes, for the Unitarian church is one of the most meticulously theological of our denominations—far more theological than Methodism and hardly less so than Presbyterianism. It is a misreading of history to claim distinction for the Unitarian denomination on the ground of its giving a peculiarly central place to social morality. Unitarianism did not divide from orthodoxy because of any difference over certain matters of "public morality and social reform." It branched off from "the main stream of historical Christianity" because of a distinct theological difference in respect to the intimate ideology by which the faith of the church had historically expressed itself.

Dr. Eliot can hardly imagine himself to be speaking either historically or objectively at this point. If we may reply in the same gentle tone of inquiry in which he addresses us, we ask whether his pen did not slip, or did he by any chance mean what he said?

Perhaps he was speaking for a part of his denomination, the left wing, non-theistic, humanist section. If that were so, his words could be understood. But the Unitarian denomination is not historically humanistic, nor is the heritage which is prized today by the rank and file of its membership and its leaders humanistic. Unitarianism is profoundly and radically theological. It is so sensitive on theological matters, especially in its negative reaction to the conception of the divinity, or deity, or godhead of Jesus Christ that it cannot worship comfortably and naturally with those whose common worship is made articulate by the use of these concepts. Dr. Eliot's representation of his denomination as holding what we might call a "high" ethic and a "low" theology does injustice to a great Christian tradition. Unitarianism is primarily a religious faith. As such it is a conviction about the nature of the universe with which man has dealings every moment of his existence, just as trinitarianism is such a religious faith.

Concerning the religion of Jesus of Nazareth, Dr. Eliot refers to the mind and spirit of Jesus as the uniting bond of "the holy church of God." But his interpretation of the mind of Jesus is, if we may say so, shockingly superficial. To describe Jesus as a moral leader "aflame with a passion for social righteousness," as if this were a complete account of his religion, is to misrepresent him. When he talked about the Kingdom of God, he did indeed, among other things, mean those matters of public morality and social reform which we are discussing. But all his talk about seeking first the Kingdom of God *presupposed* the centrality of God in his own mind and in the minds of his hearers. It is *because* God is central that we must seek his kingdom before all things.

To say that Jesus was not a "trained and subtle theologian," is wholly irrelevant. Of course he was not; no Jew was. Judaism never developed its theism into a theology, as the Greeks did. God was not an item of speculative knowledge; but the supreme Reality, whose law the Jews had received. Jesus' dispute with the rabbis concerned the nature and content of God's law. It was not a dispute as between morality and theology, he standing for righteousness and they for God. It was a dispute as between two kinds of morality—ceremonial morality on one hand and ethical righteousness on the other. Jesus, like the prophets before him, put righteousness first, because the God he worshiped put righteousness first. That is to say, the righteousness of the Kingdom of God flows from the central religious faith which Jesus held.

The question of the relation of Jesus of Nazareth to historical Christianity is probably about to become one of the most crucial issues in modern theological thought. There are those who, taking the view advanced by Dr. Eliot, fasten upon the ethical teaching of Jesus as the essence of the Christian faith and the dynamic of the Christian enterprise. This view finds pat expression in the dictum that Christianity is the religion *of* Jesus, not a religion *about* Jesus. An esteemed Unitarian minister has written us offering with triumphant conclusiveness this dictum as the basis of a united Christendom. Obviously, this is what Dr. Eliot has in mind.

A moment's reflection will reveal the error of this way of thinking. The religion *of* Jesus would not be Christianity at all! The religion of Jesus was Judaism. Jesus was a devout and orthodox Jew. There is no indication that he conceived himself as anything else. Certainly he did not impress his followers as breaking in any sense with their common historical faith. If he had impressed them with any heretical variation from Jewish practice and ideology, the early church would hardly have been torn with violent controversy when it became apparent that its extension among the gentiles meant ultimate emancipation from Jewish racialism and nationalism.

The distinction between the religion *of* Jesus and the religion *about* Jesus is a sound and fruitful distinction, but the easy manner in which many conclude that Christianity falls on the "of" side is not justified. Christianity cannot be defined as the religion *of* Jesus; it is the religion *about* Jesus. That is to say, it is the religious faith of a community which emerged in history *through* companionship with Jesus of Nazareth, and in response to what the community regarded as the divine significance of his personal presence with them. Or, otherwise stated, Christianity is not what Jesus was in his individual person; it is *what God did in history through him.* All the differences between Judaism and Christianity are disclosed when we define Christianity as the religion *about* Jesus—the ethical as well as the theological differences.

We do not like to leave the discussion in terms of our reply to this particular communication. What has been said may give a wrong impression as to our attitude. This in two respects. First with respect to the social gospel. We cannot extend the discussion further than to repeat explicitly what has been implied throughout, namely, that the most important thing in the social gospel is its theological center, and that social righteousness without a theological center is not the social gospel. Second, with re-

spect to the relation of the Unitarian denomination to the ecumenical movement. We do not hold, as some readers of our former statement on this question inferred, that so wide a gulf yawns between Unitarianism and orthodoxy that it cannot be spanned. The day has long since passed for any such counsel of despair.

As the issues which divided the "orthodox" denominations from one another are fading out, so the issue which divided historic Unitarianism from Trinitarianism is, if not fading out, at least not so intractible as it once was. The ecumenical movement has not addressed itself to this issue as yet. It is following what it thinks of, and rightly, as a protective course, by affirming the classic formula of the godhead of Jesus as the basis of membership in the World Council of Churches. In being satisfied with this single formula it has gone leagues beyond the ancient prejudices and suspicions. So far, however, it has not been able to ask, open-mindedly, what the Unitarian tradition contains that is of value to ultimate Christianity, or to undertake a tentative reinterpretation of Unitarianism in search for a common meaning by which the two theologies may be reconciled.

Meantime, is there any more generous and vital task for Unitarians themselves than to reconsider their own position in the light of the ecumenical aspiration? This the Quakers are doing, and they are surely farther off center in relation to any common denominator of Christendom than are the Unitarians. Yet the Quakers send their delegate to the Edinburgh Conference on Faith and Order, who says in effect: We Quakers believe that we belong to the body of Christ for whose unity you are working; how can the differences between us and you be reconciled in such a manner that we may be included in the united church when it comes? True, no answer has been found to their plea. But they have succeeded in evoking a sympathetic and concerned response which, to anyone who knows how the spirit of God works, offers hope.

We commend this example to the Unitarian denomination. One thing which characterizes our modern mind in contrast with the mind of the past is our power to emancipate ourselves from issues that are purely verbalistic, by discovering a kinship of meaning despite the opposition implied in the words. If the ancient controversy over the Trinity, extending back into New England Congregationalism, and to Socinus in the Reformation period and to Arius and Athanasius in the fourth century—if the realities of this controversy could be brought into the open in our time and reconsidered patiently and cooperatively, we might discover that the gulf is not so deep and wide as has been historically supposed.

Hearing One's Own Voice

EDITOR THE CHRISTIAN CENTURY:

SIR: I can see you smiling, politely, when I say that last week I heard my own voice for the first time. You must have had that alarming experience long ago. But till last week I had never listened to my own voice, reproduced for me by what preachers call "the marvelous triumphs of modern science."

If I had not been told that it was my voice, I should not have known it. That, I am told, is a common experience. Did you ever discover for the first time what others hear when you speak? And *why* is it we do not know our own voices? Certain waves of sound proceed out of my mouth; they strike upon my ear; and in all respects they are like the waves which proceed from other mouths—but the result is not the same.

I know the voices of my friends. In fact the last thing which I should forget in my friends is their voice.

> Faces may fade but till the end
> I know the voice of every friend.

My friends know my voice. If I were speaking on the radio, they would cry out with glee (or apprehension): "That's Quintus!" How then is it that I did not know that same voice? The one with which I am most familiar?

It is an arresting thought. Certainly in my friends the most distinctive thing is their voice. In like manner the most distinctive thing in me is my voice. And I don't know it!

People *do* say that the radio is a searching test of a man's sincerity, simply because the speaker has nothing but his voice to express his mind. Before the microphone he cannot camouflage that mind by the look on his face—by his eyes or his mouth or his wrinkled forehead. He has only his voice, and that is the instrument which is most faithful, and least pliable. If that is so, by not knowing my own voice I am without the means of exposing myself to the searching judgment which is available for others.

It was a different voice from any that I had imagined; but it was not so gloomy or melancholy as I had expected. In fact, if I had heard it without knowing whose it was, I should have said: "Not so sad, but a trifle hard and metallic; that man would do with a little more sympathy; too impersonal!" But it was not so bad after all; I should not have minded meeting that man!

"If we could *hear* ourselves as others *hear* us"—that is what Burns might have said in these days. And being severely practical, I want to suggest that every candidate for the ministry, and every speaker-to-be, should have as part of his training the hearing of his own voice. If I were a man of substance, I would endow all colleges where such men are trained, with the necessary "triumph of man's scientific gifts," so that the man who goes forth to preach may know what he sounds like.

It is not unlikely that some defects might be remedied. That preacher who is told politely that he drops his voice on critical words, and who answers that his critic must be deaf since he is told by his wife that he is heard perfectly, might learn that the critic was right. In any case, as wise men have said, half the people over sixty are either deaf or deafish, or not so quick of hearing, as they once were.

It is only a minor reform, not to be compared to others; but it would do something to bring the teacher and the taught to a better understanding of each other if the teacher knew exactly what that hearer had to enjoy (or to endure) when the word goes forth from his mouth.

Ever yours wishing it had come earlier,

QUINTUS QUIZ.

Oil on the Troubled Gulf

By Brent Dow Allinson

FROM Mexico City comes information in a private letter that petroleum is being poured upon the water of the famous Gulf, not to quiet its angry waves but because the government's petroleum corporation is unable to dispose of large quantities of its liquid gold. In consequence, thousands of Mexicans are out of work; wells are abandoned and machinery is deteriorating; taxes, revenues and the peso are falling; rumors of secessions and revolts fill the telegraph wires and, despite the popular endorsement of President Cardenas' drastic action in expropriating the properties of the British and American oil companies, the future is dark with gathering doubts and difficulties.

The Mexican government, reluctant to sell its new properties to agents of Japan or Italy (despite the fact that oil-tankers bound for these two countries daily, or weekly, leave Galveston and other American ports upon the northern rim of the same gulf, laden with American petroleum, scrap iron and other war munitions), is unable to dispose of its oil because the fleets of tank-ships, the refineries, the selling apparatus and sales agencies throughout the world are in the possession or control of British and American private corporations, and these corporations refuse to handle or sell petroleum and petroleum products whose origin is the soil of the great American Indian republic. They have thus applied the most potent weapon in the hands of individuals against the actions of governments—the weapon of the economic boycott.

A British Boycott

In the case of the British companies, operating under the name of Royal Dutch Shell Company, more than half of the stock is believed to be owned by the British government itself. Thus the boycott, in this sense, is as much an official boycott as if it had been directly ordered by the League of Nations or the foreign office. This is a striking fact, for it is a kind of boycott which, in the case of the league's campaign of economic sanctions against Italy, both the league's commission and the British foreign office refused to apply, because Mussolini declared that he would regard such application as an act of war. The British declined to do what the American government was then prepared to do, under the terms of the new neutrality and the spirit of the Kellogg-Briand pact. But they are now doing what neither the covenant, the pact, nor the principles of international law require them to do.

The explanation of this private and official, or semi-official, boycott of Mexico is that the petroleum companies have suffered a "denial of justice," which means, usually, that due process of law has not been fulfilled. The fact is that after prolonged labor controversies and litigation, after the exhaustion of all the delays which the law notoriously allows, the Mexican government has taken a step, admittedly drastic and dangerous, and long considered, toward fulfilling the mandate of the famous Article 27 of the Constitution of 1917, the sovereign principle of which is as ancient and honorable as the Roman law from which it derives.

Charges and Counter-Charges

With the immediate cause or ultimate justification of this drastic decree of the Cardenas administration we are not here concerned. Charges of endless exploitation of the labor and natural wealth of a foreign country, of evasions of taxes and numerous misdemeanors on the part of the alien entrepreneurs are opposed by counter-charges of intimidation by labor's irresponsible demagoguery, of oppressive taxation and nationalistic xenophobia. The essential point is that immensely valuable private property rights are now at stake, that these conservative interests are seeking the interposition of the American government for their protection or defense, and that priceless human rights and glowing socialist sentiments, fanned by revolutionary national idealism, are embattled, on the left. Meantime, all of Latin America looks on attentively, awaiting the outcome of the struggle between the "Colossus of the North" and the awakening Indian republic of golden Mexico. Here is the inflammable stuff of which lamentable and costly international conflagrations are made. How shall we deal with it?

Obviously, the act of President Cardenas and his revolutionary party has precipitated the most acid test to which the Good Neighbor policy and the good faith of the Roosevelt administration and the American people could possibly be subjected. Obviously, the situation is full of political dynamite. Obviously, again, it calls for large-minded and courageous statesmanship.

The situation presents indeed the most challenging and magnificent opportunity for a demonstration of constructive statesmanship, for the moral consolidation and even political integration of the Western hemisphere, which has occurred since the last explosion in Cuba. If it is met with as much intelligence, self-restraint and democratic faith as was at first exhibited by this administration, and with the spirit which caused it to annul the Platt amendment, withdraw the marines from Haiti, sign a friendly and equitable treaty with Panama (which still awaits ratification at the hands of a dilatory Senate), summon the Buenos Aires conference for the maintenance of peace, and ratify its promising treaties, including the long-desired protocol of nonintervention, we may see the century-old dream of Bolivarian Pan-Americanism become something more than a post-prandial platitude.

What Can Be Done?

Supposing that the Roosevelt administration sincerely desires to find its way toward a constructive solution, what can it do? Neither side is likely to yield. The properties must be paid for, if they are to be lawfully confiscated; and the Cardenas government has promised to pay all that they are honestly worth. The spirit may be willing, but the flesh is weak! Suppose that they are held to be

really worth only about $100,000,000, after an impartial appraisal by a competent international arbitration tribunal. That is a sum, like the reparations assessed against Germany after the war, which is far beyond the capacity of the afflicted government to pay, save in kind—i.e., in goods and products which the creditors refuse to accept. It is a sum which the Mexican government cannot even borrow, by its unaided efforts. Its total annual national income, from all sources, is not more than $120,000,000 —and almost one-third of that sum, it is estimated, is spent in Mexico annually by American tourists.

Obviously, again, so much turgid water has now run over the political dam that the Cardenas régime cannot revoke its decree and survive politically in Mexico. Patently, it would be madness to drive it into the waiting arms of fascism, in the form of Hitler or the Japanese, who would pay, and pay well, for Mexican oil, especially if they could thereby get, also, commercial and colonization rights in Mexico. What, then, is left to do?

A Dream of New Statesmanship

I fell asleep and dreamed a dream. . . . I saw Secretary Hull writing out an order for $100,000,000 in gold. (The price of one battleship and half a cruiser.) I saw his long arm reach out from the balcony of his office in the state department, out over the Potomac and the green hills of Virginia to Fort Knox, Kentucky. There it lifted from the earth a great bagful of gold and carried it in one sweeping gesture over the cotton fields of Mississippi and the alfalfa plains of Texas, over the dry bed of the Rio Grande and the glorious mountains of Mexico, to the shining capital of Montezuma. There his fingers relaxed their clutch, and the bag fell like a bomb, landing with a thud at the base of the Castle of Chapultepec, half burying it in gold. Soon an army of dwarfs issued from the castle and scurrying over the gold-pile carried it away, piece by piece, until it disappeared into the vaults.

Then from the other side of the castle, after a few minutes, a great procession of rejoicing youth emerged, with banners and bands, each member carrying an American eagle in his hands. They wound through the streets of the ancient capital, and disappeared into office buildings, silently slipping the gold pieces under the doors of offices marked "Huasteca," "Standard Oil Company of New Jersey," "Aguila," "Royal Dutch Shell," and a dozen others.

Immediately, on the horizon, the deserted refineries began to roar, and smoke appeared like plumes at the tops of chimneys. Wheels began to turn that had begun to rust; and in the empty pipe-lines that lead down to the sea, oil began to flow, like blood in the veins of an animal. On the coast, which I could plainly see, tank-ships moved from the long wharves, out into the blue waters of the great gulf. Some ploughed the Atlantic, northward; some turned south to the Canal and the wide Pacific, westward. Soon they discharged their valuable cargoes and returned for more, their decks filled with foreign machinery and merchandise. And miraculously, the black hole left in the ground in Kentucky, like a well, began to fill up again with liquid gold.

Secretary Hull, watching the panorama, smiled a soft Tennessee smile. Turning into his office, he tore twenty-four sheets of paper from a calendar on the wall—twenty-four months—and threw them away. Then, taking up a pair of binoculars, he looked out again from his balcony, over the Potomac and the green hills of Virginia, and, discovering the hole in the ground at Fort Knox, he smiled again as he observed that it was completely filled up. A little farther away, still in Kentucky, he noticed a statue standing in the sun, a statue of Henry Clay, dreamer of Pan-Americanism—and, a little beyond that, another and newer one, on the Tennessee border, looking very much like a silhouette of himself. Its tablet read: "To Cordell Hull, architect of Pan-Americanism."

At this point, I hurried down to the state department in my bedroom slippers and dressing-gown, to see what was happening. As I came to the top of a long and curving flight of steps, I saw Mr. Hull at his desk, standing on a blue velvet carpet between the Mexican ambassador and Mr. John D. Rockefeller, with each of whom he had just signed an agreement, which I could not read. . . . The shock of this sight, and the sound of a band passing in the street below, awoke me with a start.

Why Not Try Generosity?

"Was it a vision, or a waking dream?" Why should we not lend sufficient money to the Mexican government to pay off the oil barons, at a fair and properly appraised valuation of their properties, on condition that they agree to facilitate the sales of Mexican petroleum abroad, wherever petroleum is in demand, deducting from the proceeds sufficient "seignorage" to amortize the international loan, and thus reimburse the government for its rescuing aid, and on the further condition that Mexico agrees with us to remove all restrictive tariff barriers between us, contracts to make no concession on its territory to any European or Asiatic government or corporation, and to square its foreign policies—particularly its neutrality policy—with our own?

We are squandering vastly greater sums than this on various naval and military extravaganzas that will reimburse us not at all, save in dividends of international suspicion, distrust and jingo journalism. In exchange for such a "national defense" loan to the hard-pressed Mexican government, we should have not only our money back again in a few years, but a considerable expansion of trade as well, and in addition a great bonus of spontaneous gratitude and confidence from a neighboring republic, which is worth far more than gold. Is this not the way toward the fulfillment of the promise of the Good Neighbor in this republic, and to the assurance that the agents of fascism's fictitious propaganda will apply for admission to the Western hemisphere in vain?

Lucifer Defeated

HATE hurtles out of a war-cracked sky that lowers,
A wide gray cloak of curse drifts over the ground;
But Love wells up from the earth in a whisper of flowers,
For ears that are tuned to receive its inaudible sound.

EDITH LOVEJOY PIERCE.

The Purge in the Methodist Board of Education

By Halford E. Luccock

WHEREVER one goes throughout the Methodist Episcopal Church this summer, among gatherings of ministers and other church workers, he finds one subject uppermost in discussion. This subject has quite displaced the coming unification with the Methodist Church, South, and the Methodist Protestant Church as a hot spot of interest. It is the recent "purge" in the Board of Education of the Methodist Episcopal Church, particularly the dismissal, without explanation either to the church or to all the members of the board, of Dr. Merle N. English, for many years the head of the department of religious education in the local church.

The parties responsible for the elimination of Dr. English will doubtless violently object to the use of the harsh word "dismissed" in connection with Dr. English. They can point out that he "voluntarily" resigned. The method used was more like the polite one sometimes employed in military circles in Japan when an "undesirable" is to be taken out of the picture. A revolver is left on the table with the delicate suggestion that he commit suicide, "or else." In this case Dr. English, being more interested in the ongoing of the work to which he has given his life for years than in any personal interest, resigned. But large sections of the church have made it abundantly clear that they are unwilling to let the matter rest until some, at least, of the under cover forces which have disrupted the educational work of the Methodist Church in the last two years are brought out into the light, to the end that their obstructive action may be stopped before that work is totally ruined.

Explanation Demanded

As a result of this latest purge, many Methodists are feeling a mixture of shame, of humiliation and indignation. This was painfully evident at the recent convention of the International Council of Religious Education which met at Columbus late in June. The very program of that convention was in large measure a testimony to the leadership rendered by Dr. English in the interdenominational religious education movement. He had been chairman of the program committee. Here was a man high in the confidence of all the churches, honored for his great service to the cause, thrown out by his own board without a hearing! Methodist delegates to that conference moved around with their heads hung in shame, in sorrow and in a justifiable anger. Why was this done? That is the question to which the officers of the board have given no answer, and for which a large section of the church is demanding a straightforward and coherent explanation.

Incidentally, this whole matter is an indication of the high handed way in which the business of the board is being conducted by its present officers. One would imagine that simply as a matter of good administration the members of the board in whom the final power resides, when a decision of such crucial importance is afoot, would at least be informed of what was going on. Not at all. I am a member of the board and I have yet to receive any official notice that Dr. English has resigned. I had no word that his dismissal was considered. It was never voted by the board. Perhaps at the annual meeting next February the board will be graciously informed of what the inner circle did six months ago, though I am not even sure of that.

Third Purge in Two Years

If this were simply a case of change of personnel such as constantly occurs in organizations, it would be worth public discussion. But much more is at stake. For this is the third episode of the same sort in the board in two years. The dismissal of Dr. English gives sinister evidence of a continued purge, conducted like those in Russia, amid an atmosphere of dark mystery and on ideological grounds. Bishop Adna W. Leonard, the president of the board, is vigorously opposed to Russian communism, yet under his leadership the officers of the board seem to many observers to have taken a leaf out of Stalin's book, and to be conducting a purge, ruthless and thorough, of those who do not follow the strict party line. Sinister and intolerable is the secrecy and mystery with which the action has been enveloped, a secrecy far more fitting to a Spanish inquisition than to the actions of a Protestant religious institution of the United States.

The whole situation calls loudly for a statement of facts and the asking of some questions. The great importance of the matter lies in the threat to the religious educational work of the Methodist Episcopal Church, which has probably been its outstanding contribution to the work of Protestantism in the United States in the last generation. This notable record of great service includes the pioneering work of Dr. John T. McFarland, who as editor of church school publications did so much to introduce the graded lesson system, the long and fruitful work of Dr. Henry H. Meyer and Lucius H. Bugbee in the same office. It includes the far-reaching work of the Board of Sunday Schools under Dr. David G. Downey and Dr. Edgar Blake, and a resourceful staff, which made stirring history. It is that great work which is being seriously threatened, and that is a matter which far transcends any interest in personalities.

In the short space of the last two years, these definite results have occurred. The morale of an able staff has been shattered. The dark shadow of "Where will the knife fall next," hangs over the workers in the board office. The board has lost the confidence of a large and influential section of Methodism. The cooperating leaders in the

field of religious education in other churches are stunned into a baffled incredulity and wonder. These present results of the last two years are matters of history, not of conjecture.

When Bishop Blake Was Dropped

The two previous "purges" are those which eliminated Bishop Edgar Blake as president and member of the board at the close of the General Conference at Columbus in May 1936, followed by the dismissal of Blaine Kirkpatrick as head of the department of Epworth League and of Owen Geer as director of Epworth League institutes. The failure of the board of bishops to nominate Bishop Blake for another term as a member of the Board of Education fell like a bombshell in the closing moments of the General Conference. It was entirely legal but quite against precedent. Bishop Blake had given an extremely effective leadership to the board, in the judgment of an overwhelming majority of the church. Under such circumstances, it is a settled policy to continue a president of a board in office. Thus Bishop F. J. McConnell has been continued as president of the Board of Foreign Missions for several terms and Bishop E. G. Richardson as president of the Board of Home Missions. It seems perfectly obvious that Bishop Blake would have been continued in a like manner if there had not been an active group working for purposes of their own, never declared openly, to get him out of the way.

The voting in the board of bishops which ousted Bishop Blake from the education board showed what seemed to some of the bishops themselves definite evidences of collusion. The coincidences were too neat to be explained otherwise. Bishops who acted as tellers of the vote have recalled that on many ballots as cast by different bishops the same list of names appeared in the same order, all such ballots omitting the name of Bishop Blake. Now, of course, by mathematical theory of chance, this could have happened without collusion. But a mathematician would need a figure of about 15 integers to express that ratio of chance. One of the bishops, suspected by some to have had an effective part in the elimination of Bishop Blake, gives as an explanation of the similarity of the order of names on the ballots the fact that the bishops named were sitting in a row in the room, and for that reason the names appeared in the same order on the ballots. This is almost as funny as the classic explanation which Aaron gave to Moses of the origin of the Golden Calf. "I put the gold in the furnace," said Aaron, with bland innocence, "and out came this calf!" As simple as that!

Why Was Dr. English Dropped?

At any rate, it is very difficult for many people to understand the mysterious elimination from the Board of Education of Bishop Blake, with his record of outstanding leadership in the field of religious education, except in terms of what happened subsequently. For immediately following the departure of Bishop Blake, Kirkpatrick and Geer were dismissed from their posts. Such a result would have been much less likely with Bishop Blake in office. The reasons for the dismissal of Geer and Kirkpatrick were of course quite respectable, the usual line about "methods," etc. As is well known there is a deep and continued feeling through the church that the *real* reason was the opposition to their stress on the social implications of the Christian gospel which came from extreme conservatives in economic matters, particularly from a group banded together for a red-hunt in Methodism, known popularly as "the Chicago laymen," who made the air resound for a few months in 1936 with fiery denunciations of "communistic" influences in Methodism.

All this is past history. With the coming of the present year even those who felt a great sorrow and indignation at these two house cleanings hoped that the era of purges was over, and that the board could now settle down to hard uninterrupted work on its tremendous task. New hope was stirred by the election of Dr. H. W. McPherson as secretary, a man of great ability, who possessed the confidence of the church. One would have thought that the consuming desire of all would have been to get on with the work. But no. As with Stalin, the watchword of the president, Bishop Leonard, the secretary, Dr. McPherson, and the influential ex-treasurer, Dr. Thomas F. Holgate, seems to many, in the absence of other explanations, to have been: "Let's get on with the purge." So now Dr. Merle N. English is out. Why? The church is waiting for an answer.

Tributes to an Efficient Leader

No charges have been made that Dr. English has been inefficient. His chief, Dr. McPherson, has paid emphatic and explicit tribute to his effective worth. Dr. English has stood two tests legitimately applied to any executive. He has the enthusiastic devotion of an able staff, including a field staff of very able experts in the conferences. He has won the confidence and admiration of his co-workers in the field of religious education in other churches. He stands high in the International Council of Religious Education. Everyone associated with him in the work of his department has unqualified praise for his devotion, for his spirit of cooperation, his increasing mastery of his field.

Those responsible for this action have unfortunately given the impression of being somewhat less than frank in the matter. Blame for the elimination of Dr. English is put upon the recommendations of a survey of the work of the board, ordered by the board, and conducted by an organization which makes efficiency surveys. That survey has not been made public, and I understand that Dr. English himself has never been allowed to see the alleged charges against him. I have read the part of the survey dealing with Dr. English. I am breaking no confidences when I say that there is nothing in that section which will be a convincing reason for the dismissal of Dr. English, if made public to any impartial court.

This carefully hidden survey pays genuine tribute to Dr. English's effective work. It lays much emphasis on an alleged rivalry between Dr. English and Dr. McPherson in the Illinois Conference years ago. Concerning this, Dr. McPherson says it is all "nonsense." As of course it is nonsense. No one who knows Dr. McPherson could believe for a moment that he could be guilty of any such retaliation. But those charges in the survey indicate clearly

the quality of the survey in this particular, that those who made it should lend credulous ears to such gossip and gravely report it in what purports to be a scientific study of the workings of a church society.

No More Purges!

That there is more behind the scenes appears from testimony of certain members of the Southern California Conference who report that in a conference in June, Dr. McPherson admitted that the forced resignation of Dr. English had "something" to do with the Kirkpatrick-Geer controversy. With that admission, does the cat jump out of the bag?

That the staff of the board will continue with its devotion to its great work may happily be taken for granted. But, as has been said, the issue is far more than a personal one. It is that of the greatly impaired confidence of the church in the board and its officers at a time of crucial importance when single-minded devotion to the task of Christian education is desperately needed. For that reason it is time for the church to serve notice that executions in a back room without explanations will not be tolerated. One minister in Ohio said to me within the last two weeks that a great new reason for welcoming unification with the Methodist Church, South, is the prospect of amalgamating with the responsible leadership of the southern church's Board of Christian Education, in a new effort uninterrupted by purges directed by partisan purposes.

How Much Do We Owe Others?

By Floyd Tillery

SEVERAL years ago I published in The Christian Century an article entitled, "Do You Practice What You Preach?"* In it I set forth my contention that the average person who professes to love his fellows frequently through selfishness, indifference and negligence fails to make this love manifest. I had come to this conclusion through close observation as an employed worker for private charity boards, volunteer relief societies and social service religious organizations. But not wanting to cast stones, I put myself on exhibit and cited cases out of my own personal experience to prove how miserably but naturally I fail from day to day to discharge the common, humane duties that lie close around me: opportunities that test my professed religion and find me woefully wanting.

What an Article Accomplished

I told, for example, of an old Negro washerwoman in our family who was going blind because she was unable to buy herself a pair of eyeglasses; of a hunchback Negro boy who possesses rare musical talent but who had no piano for practice and no means for music lessons, and of a number of other poor people in my little rural community in Alabama who were being neglected in one way or another, people who were in want, people who were suffering for the lack of nickels, dimes and dollars, while I was constantly enjoying picture shows, football games and expensive dinners. Of course, I was doing something in the way of sweet charity, but I was not doing enough. And I confessed I knew it.

A schoolteacher in Wyoming, reading my article, wrote me, wanting to take care of the old Negro woman's needs. Subsequently "Aunt" Ida was treated by an oculist and fitted with glasses, and is still wearing them. A college professor in Pennsylvania volunteered to rent a piano and pay for the piano lessons for John Henry, the deformed Negro boy. This matter, too, was promptly attended to. Other letters with postoffice money orders came in from different parts of the country from people who wanted to do something to help relieve this or that needy situation which I had mentioned.

A minister from a small town in Michigan wrote: "I serve a small church, and from my salary my wife and I have very little to give, what with our own local charities to care for, and the expense of two sons in college. But we feel that we should like to strain just one more point to help someone we do not know and shall perhaps never see. Let us know how much money you will need to take care of the hunchback Negro boy." When I replied, explaining that the college professor in Pennsylvania had already "subsidized" this particular charity, I made bold at the same time to present for the minister's consideration the case of a white cottonmill worker's son who was gifted with an unusual singing voice, and asked the man whether he would be interested in giving this boy an opportunity.

"To tell you the truth," answered the minister, "we are somewhat disappointed at not being able to adopt the Negro boy; but we do not draw the color-line up here where we live, so we'll be glad to have the little white boy instead. And here is our first monthly contribution of two dollars; the other two dollars is from one of our parishioners who wants to share with us in this pleasure of helping."

Troubled Consciences

Letters of a still different type came to me as a result of the query, "Do you practice what you preach?" This excerpt is typical: "My wife and I are church members. We try to contribute liberally to both the church and the local charities. And yet we realize very keenly, particularly after reading your article, that we are not doing as much as we could do. We are wondering very seriously just now if we are doing as much as we should do. But to raise such a question in our own church would stamp us as socialists, radicals or fanatics.

"Ours is a very rich congregation. We employ trained

*The article appeared in The Christian Century for May 1, 1935.

workers to administer to the poor, the diseased and the disabled. Very seldom do we do more in the way of actual charity than contribute funds to the various causes. But we enjoy many luxuries in our home which we could easily do without. For the most part we manage to keep up the pace and not face the facts; but unfortunately we read the current issue of The Christian Century and came across your piece. Now please tell us very frankly just how far you think we should go in the matter of rearranging our program of living. And do you think we should continue our membership in this well-to-do church, or withdraw and cast our lot with a different type of congregation?"

Instead of Giving Help by Proxy

There were scores of other people who read this same article and whose response was merely a letter to express their approval and to commend me for advocating what they termed "a more pragmatic social doctrine," "a more Christlike type of Christianity."

And all the letters gave me pause. Why did the people in Wyoming, Pennsylvania and Michigan, for instance, want to help these particular cases I had happened to mention out of the literally hundreds of others that lay right around me? Were there no poor people up there, whom they knew about? Were there no needy old men and women? Were there no gifted children whose parents were poverty-stricken? Of course there were. But why did these good people so willingly volunteer to help in these particular instances I had cited? Was it that they had more money than they knew what to do with? No. All of those who had written me explained how limited their funds were. Was it, then, that these cases were in the deep south and largely confined to Negroes? Partly, perhaps; for most outsiders still see the south and the Negro through the eyes of Harriet Beecher Stowe—and that makes the picture even worse than it really is.

Helping Without Reward

But was it mostly that these benefactors wanted to test their spirit of charity by bestowing alms in the most unselfish way they knew—namely, by helping someone, as the minister put it, whom they had never heard of before and whom they would probably never see, someone they wanted to help simply for sweet charity's sake, and even to the point of depriving themselves until it hurt? I think it was this motive that prompted them, for I have come to know some of these people surprisingly well, and inspiringly so.

The Michigan minister, for instance, in one of his frequent letters to me said: "Often, now, when my wife and I are out riding, and one of us casually suggests a cold drink or an ice cream cone or a cup of chocolate, the other will probably answer, 'No, let's do without, and send the dime to our adopted boy down in Alabama!'" On another occasion, when times were "getting tight" again in Michigan, this same man wrote: "Our oldest son (in college) has got a job now so that he won't have to call on us for extra money; he says he wants us to keep on helping our other boy down in Dixie."

That story represents real sacrifice. That is an example of noble unselfishness. That is one answer to such questions as, "What shall I do to put my preaching into practice? How far with this helping humanity shall I go? How much do I owe others?" This man and woman—a small-town minister and his wife, who were no doubt already doing more than the usual good part—added one more "lovely burden" to their load, and soon their own son was eagerly helping them carry it. All three were experiencing the joy that comes through having more by having less.

A Promising Career Started

And the satisfaction is still theirs of knowing that they are partly responsible for having started an underprivileged cottonmill worker's son in the far away south on what promises to be for him a successful singing career. Last year this young boy won a state-wide vocal contest against a field of several hundred competitors, most of them the sons and daughters of wealthy parents, boys and girls who all their lives had known nothing but opportunity. The boy from the cottonmill village was given a free trip to New York and a week's stay there as a reward for his accomplishments. Later he won a scholarship which enabled him to enter a college widely known for its outstanding music department. Today he is studying voice under one of the master teachers of the country, learning of his own accord the entire tenor roles in three Italian operas, and frequently appearing as soloist in some of the largest southern city churches. And if this boy does make good, he will owe in large measure whatever success may be his to those benefactors in Michigan who deprived themselves of small indulgences in order that they might send their spare nickels and dimes to a cottonmill worker's son in the south.

Of course no one person can afford to aid financially every deserving case and every worthy cause he knows or hears about. Indeed, many such cases and many such causes can be helped best by the welfare organizations of a community. But if all persons economically independent and professing Christian charity were willing to make a real sacrifice in order to assist definitely, intelligently and permanently just one other less fortunate human being, what a difference there would soon be in our social scheme of things, today and tomorrow!

How much do we owe others? How far should we go in the matter of helping our fellow man? To what extent should we deprive ourselves in order to serve faithfully and conscientiously, in order to practice honestly what we so piously preach? I doubt if anyone can answer those questions for another. Each person must search his own heart and find the answers there. Frequently, though, we come across many a helpful hint in the simple everyday lives of those who seem to have found the way of successful living.

In a World at Crisis

HOLD fast while life shall last
That priceless thing which we inherit—
The freedom of the human spirit.

ALICE THACHER POST.

BOOKS

An Embittered Liberal

TOM WATSON, AGRARIAN REBEL. *By C. Vann Woodward. The Macmillan Company, $3.75.*

BY THE TIME he died, in 1922, Tom Watson was a pretty well hated man. He was, or seemed to be, an apostle of hatred, prejudice and violence. He mobilized the klan to fight the legion. He won that fight and his election to the Senate returned him to public life for a brief period after a long retirement. He was a subtle-minded lawyer and he had a stupendous fund of historical information at his command, but in campaign or debate he disdained to use any weapon less hefty than a battle-ax, and his verbal engagements resembled brawls more than fencing matches.

But the important part of Tom Watson's story is the earlier part. Born in Georgia in time to have memories of the Civil War and still more vivid ones of the bitter years that followed it, he became "an Ishmael of the backwoods." Two types of political leaders came to dominate the south, and especially Georgia, or struggled with each other for the domination. One was the old aristocracy that kept alive its nostalgic yearning for all that the war had destroyed, cherished the hatred that had been nourished by the carpet-bag regime, and refused to be reconstructed. The other, from about 1880, was the "new departure Democracy," which was ready to bury the hatchet, make friends with northern capitalism, and build a new "industrial south" on mills and mines. Watson's original allegiance was to the first, though he was not a member of it. But in the process of the years it died out. Even while its revered leaders lived they had only memories, and no program. Of the second, Henry W. Grady was the high priest and the public orator, while its political moguls and financial beneficiaries were Senator Colquitt, Governor Gordon, and Senator Joseph E. Brown —who illustrated his devotion to the new industrial order by leasing convicts from the state at six cents a day to work his coal mines.

Between the fine but faded feudalism of the old south and the hustling but monopolistic industrialism of the new there was a rising populist rebellion. That was Watson's true field of service and of glory. He saw that the old was gone, that the south was and must long remain a region of small farmers, and the new capitalistic industrialism had nothing in it for them. He threw in his lot with the farmers. The populist movement came out of the west, from Kansas and Nebraska. It came in the form of the Farmers' Alliance. It was not a political party, but was populism within the south's one party, hoping to *be* the party.

By 1890 Watson was in Congress and third party Populism was becoming a reality. Nine men constituted its congressional strength. The "radical" measures which they urged do not seem so terrifying to us now, but they were terrible then. No decent Republican or Democrat could regard them as less than revolutionary. These measures included: a graduated income tax; direct election of senators; an eight-hour labor law; opposition to increased naval appropriations; prohibition of the use of armed Pinkerton men as strike-breakers. (This was only a few weeks before the bloody battle at Homestead.)

In the campaign of 1892 the Populists made a start toward solving the race problem. Watson gave political recognition to Negroes, and tried to make a common front of small and tenant farmers, black and white. Georgia Democrats raised the cry of "Negro rule," and declared "white sovereignty" more important than any reforms. (This needs to be remembered when all the blame for the race issue is loaded on reconstruction.) Southern populism and liberalism were ultimately wrecked, for that generation, on the rock of race. Populism was denounced as "atheistic, anarchistic, communistic." It was one of the most violent campaigns in the history of American politics, and the violence was not primarily or chiefly that of the Populists.

The story cannot be continued here, but it is well worth reading. It is worth reading as a study of the embittering effect of failure upon a man of high idealism and immense energy, and as a picture of the price a community has to pay for stubborn determination to see in a program of reform only a revolutionary attack upon the sanctities of the status quo.

W. E. GARRISON.

Books in Brief

TARNISHED WARRIOR, THE STORY OF MAJOR-GENERAL JAMES WILKINSON. *By Major James R. Jacobs. The Macmillan Company, $3.50.*

If the title seems severe, let the reader remember that General Wilkinson's last preceding biographer (R. O. Shreve, in 1933) called him "The Finished Scoundrel." Jacobs wields no whitewash brush; or perhaps one should say that he makes no effort to scour his tarnished reputation bright; but he leaves the reader with more respect for Wilkinson's ability and energy, and even a friendly feeling toward some of those more amiable qualities without which he could not have been for so many years the successful double-crosser that he was. To become a brigadier general in the Revolutionary War at twenty-one and without military training, he must have had something. It was more or less by accident that he later became senior general of the United States army. That he was in the pay of Spain while holding this rank, and that he ostensibly labored to open the Mississippi to commerce for his fellow Kentuckians while actually he was intriguing to keep it closed to everyone except himself, were not accidents but pure Wilkinsonisms. Major Jacobs is as shocked as any good soldier should be by his treachery and disloyalty, but his main interest is not in revealing the crookedness of Wilkinson—which has been revealed so often that the revelation no longer has the charm of novelty—but in making of his story a significant chapter in the history of the expansion of the United States into the Mississippi valley. This task he has performed with scrupulous accuracy and on a basis of ample documentation.

CHRIST AND THE FINE ARTS: AN ANTHOLOGY OF PICTURES, POETRY, MUSIC AND STORIES CENTERING IN THE LIFE OF CHRIST. *By Cynthia Pearl Maus. Harper & Brothers, $3.95.*

Encyclopedic as this volume is in its dimensions (764 pages), the body of material from which its contents were drawn is so vast that a wide knowledge of art and literature and a rigorous process of selection were necessary. For the author's purpose was nothing less than to represent, by chosen examples, the best that has been done by artists with pigments and words to portray the various periods and aspects of the life of Christ. Each of the four types of material mentioned in the subtitle has been collected and interpreted by many authors. There are collections of sacred pictures, there is "The Poets' Life of Christ," there are many books

giving the stories of great hymns, and there are volumes of Bible stories in which the life of Jesus is central. Miss Maus combines them all in a single volume. Such a work invites evaluation rather with reference to the use that can be made of it in building worship services, especially for children, than by strictly critical standards. Many a pastor and worker with young people will find here a rich body of resources, conveniently arranged. The confusion of the "immaculate conception" with the virgin birth (pages 32 and 46) is a careless blunder not typical of the author's method.

Books Received

Medieval Handbooks of Penance, A Translation of the principal Libri Poenitentiales and selections from related documents. By John T. McNeill and Helena M. Gamer. Columbia University Press, $4.75. (To be published Oct. 19.)

The Origin of the Inequality of the Social Classes. By Gunnar Landtman. University of Chicago Press, $5.00. (To be reviewed.)

Tides of Mont St. Michel, A Novel. By Roger Vercel. Random House, $2.50. (To be published Aug. 30.)

Labor on New Fronts. By Robert R. R. Brooks. Public Affairs Committee, 8 W. 40th St., New York, 10 cents. A concise review and guide to study of current labor problems with reference to union, strikes and recent legislation.

Stories from the Old Testament: Joseph, Moses, Ruth, David. By Maud and Miska Petersham. John C. Winston Co., $2.75. The stories are abbreviated but not simplified to death. The illustrations, including about thirty full pages in color and many in black and white, are worthy of serious consideration as a contribution to the artistic interpretation of the Scripture narrative. The publishers have extended themselves to make this book distinctive beyond the usual run of children's books about the Bible, and the results justify their pride.

The Household of Faith. By Arthur Emerson Harris. Revell, $2.00. The title suggests a discussion of the church, but the scope of these chapters is much wider than that. It includes the person of Christ, the authority of Scripture, the gospel, immortality, "the challenge of the city" (based on textual rather than sociological data), and the second coming of Christ. Dr. Harris makes skillful and persuasive use of the exegetical method which he employs.

These Boys of Ours. By Frank H. Cheley. Revell, $1.25. Suggestive chapters on the job of parents, the home, education, discipline, play, with no display of psychological theory but with evidence of a good deal of first-hand experience with the subject.

The Child's World in Story-Sermons. By Howard J. Chidley. Revell, $1.50. Brief and helpful talks to children—sermons in intent but mostly stories in form. Children would be pretty sure to listen to such "preaching," and to their profit.

The Healing Knife, A Surgeon's Destiny. By George Sava. Harcourt, $2.50. (To be published Sept. 8.)

Three Guineas. By Virginia Woolf. Harcourt, $2.50. (To be published Aug. 25.)

The Great Road. By Frederic Arnold Kummer. John C. Winston Co., $2.50. For thousands of years men have been moving out of central Asia into the Near East and Europe, and sometimes back again. The great highway is a palimpsest on which their footprints have written many stories. A dozen or more of the most romantic episodes in this series, from Abraham to Allenby, are here deciphered and transcribed in vivid narrative. A very exciting book designed for the young but with an appeal to any who like to see history come alive.

Holy Ballyhoo. By Charles S. Poling and Oren Arnold. Suttonhouse Publishers, Los Angeles, $2.50. This will have to be looked into. It appears to be unusual. It may be good. Report later.

The Case for Theology in the University. By William Adams Brown. University of Chicago Press, $1.50. (To be reviewed.)

Workmen of God, The Cure of Souls. By Oswald Chambers. Dodd, Mead & Co., $1.25. Oswald Chambers died twenty years ago. The brief and moving devotional addresses which constitute this volume are made of materials stenographically reported from addresses delivered during the last decade of his life and not previously published.

Neighbors at Peace. By Florence M. Taylor. Abingdon Press, $1.00. "A unit of work for grades III-IV in vacation church schools," aimed to condition the child's mind favorably toward peace by helping him to understand the relations of people in the community and the way in which the forces of good will operate.

Sweden, The Middle Way. By Marquis W. Childs. New and revised edition. Yale University Press, $2.50. The first edition, published two and a half years ago, attracted instant attention and has enjoyed continuing popularity as perhaps the best exposition of a successful compromise between individualism and collectivism in an industrial age. The new edition brings some of the statistics and other factual material down to date and supplies additional information. It does not follow that methods which succeed in a less industrialized country with a homogeneous population of six million would also succeed in a nation with a heterogeneous population of one hundred and twenty million. But the example is instructive, even if it cannot be exactly imitated.

CORRESPONDENCE

More on the Granbery Case

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of July 27, Miss Winifred L. Chappell of Mena, Arkansas, has a letter under the caption of "Academic Freedom in the South." She states that Southwestern University, Georgetown, Texas, had "an embarrassing situation" on hand, "which," says the lady, "I believe many of you readers will want to make more embarrassing—in behalf of academic freedom and human progress."

The lady writes as though she were perfectly familiar with Southwestern University. She knows the faculty well! She knows the president to be "unfair, dictatorial" and deals in "professional slaughter" and is motivated with resentment at Dr. Granbery because the latter has fearlessly and consistently espoused the "cause of the underprivileged." Miss Chappell is a champion of academic freedom and of intellectual honesty. Of course, she is able to sustain all her charges, inasmuch as she is going to make it increasingly embarrassing for President Bergin and Southwestern University.

The writer has not had the honor of acquaintance with Miss Winifred L. Chappell, nor have the several members of the faculty consulted, nor have they ever heard of her being on the campus of Southwestern.

Being so familiar with Southwestern and so cognizant of the recent happenings, she has doubtless read Dr. Granbery's six-page, closely typewritten letter of February 5, 1938, to all the members of the board of trustees of Southwestern University, in which among many other things the doctor says on the fifth page, "The relation of the administration to my class work is satisfactory." In this six-page instrument of Dr. Granbery's just referred to, there is no mention of any lack of academic freedom. In all the controversy and interchange of views between the president and Dr. Granbery over four months of time, including the latter's communications with members of the board concerning the matter, there was never any mention of violation of his academic freedom, either inside or outside the classroom. The whole issue of academic freedom appears, then, to have come as an afterthought.

Those acquainted with the affairs of Southwestern must be aware of the fact that anyone actually desiring the truth about this affair is free to come to the campus and ascertain the real facts, as some important organizations interested in the affair have already done. Those who are so thoroughly convinced that academic freedom is at stake, or even involved, are challenged to show one instance where there has been an infringement of this right or that of free speech and intellectual honesty. The issue of academic freedom is not involved, nor has it ever been.

The statement that two other liberal professors were "slated to

go as a kind of fascist purge" is so ludicrous and fantastic to those acquainted with the situation as to hardly deserve comment. If either of these two men is either known or recognized on the campus as "liberal professors," in the common usage of the term, the writer has never heard it mentioned. Dr. Granbery is known as such, but that had nothing to do with his case.

Another erroneous statement in Miss Chappell's letter is that Dr. Granbery was head of the department of philosophy. After leaving a Texas educational institution several years ago, Dr. Granbery spent two years in South America, and upon his return to Texas was made acting professor of philosophy and political science at Southwestern University on an annual basis. This contract was renewed for three years and then discontinued by the board of trustees.

Southwestern University has been the friend and defender of academic freedom and civil liberties for ninety-eight years. It has been truly termed the "home of liberalism" in the southwest; and it will come as an amazing revelation to a long and distinguished list of alumni, among whom are many of the outstanding leaders of the southwest in politics, religion and science, that their alma mater should be charged with invasion of the "academic freedom in the south." On its faculty today are a number of outstanding liberals, known throughout the state for their position on important issues, not one of whom has ever encountered any interference from the administration with either his views or activities.

First Methodist Church, Georgetown, Tex. W. C. CHILDRESS.

From a Former Bishop in Manila

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not afflicted with Roman phobia, but I am sure your editorial entitled "Religious Liberty in the Philippines" is most timely and fully justified, and I cordially thank you for it. The Romanists are always up to their old tricks, and need watching.

Santa Monica, Calif. CHARLES EDWARD LOCKE.

The Snow White Debate Continues

EDITOR THE CHRISTIAN CENTURY:

SIR: Dare one take exception to an editorial in The Christian Century? I wonder if the learned psychologist to whom you refer in your editorial, "Snow White and Escape from Reality," cannot make a case for himself. I, too, although not learned, and not a psychologist, used the same illustration and came to the same conclusion. I thought it quite original at the time.

Will you admit that jazz music was a natural outgrowth of a "jazz-age"? We wonder if the theme song of the depression wasn't "Who's afraid of the big bad wolf?" Wasn't it a great religious leader who expressed the thought, "Anyone may write the theology of the people, but permit me to write their songs"?

Song writers have become much more efficient since the official depression and now, during the unofficial one, they escort us back to fairyland and sing, "I'm wishing, I'm wishing." Is one loading the dice to say that that song of optimism is an escape from reality? Or let's hear another beautiful song that Snow White sings: "Someday my prince will come." Isn't that a political philosophy and the attitude of most people today? (Many of them readers of the Century.) Perhaps we go too far when we suggest that even the song "Whistle while you work" expresses a philosophy concerning work. We ought to be satisfied when we work whether our income is $32 per month or $320. We will admit that if we had written the song its title might have been "Whistle if you work."

We wonder if that attitude and the return to fairy tale movies is not suggestive of our basic thinking today. We wonder if "Follies" and "Vanities" would be successful in our age. When we are told that some of the former silent pictures are to return to the screen, that fairy tales become the best sellers in the movies, is it "nine-tenths hokum" to come to the conclusion that we are engaging in wishful thinking and hoping that the good old days will return?

I enjoyed *Snow White and the Seven Dwarfs*. My children did not have to use many arguments to persuade us to see it again. Although not a symphony orchestra leader, I thoroughly enjoyed the simplicity and beauty of the theme songs. I enjoy escaping from stark and dark reality, but I admit that it is an escape even though only very temporary. I wouldn't want to sing "Humpty Dumpty sat on the wall," would you? But that would be realism!

Philippus Evangelical Church, Cincinnati, O. G. W. GRAUER.

The Question Box

How is one to interpret the passage in Matthew 25:41 regarding the fate of the "devil and his angels"? W. C. W., Summerville, S. C.

JESUS frequently used in his teaching the figures of speech which were common in the literature, the thinking and the teaching of his day. The name and character of the devil, the satan, the enemy of righteousness and of God and his people were familiar in the current Jewish thinking of the time. In the Hebrew period no such being was known. Jahveh was believed to be the sole power either for good or evil. With the growth of Judaism the satan, or adversary of God, gradually appeared in the thought of the schools. In the late book of Job the satan is introduced as one of the "sons of God," the inspector of conduct in the province in which Job dwelt (Job 1:6; 2:1, 4), but not the malignant being of later theology. In the much later passage in 1 Chronicles 21:1 he has the character of a hostile power, proposing to David a course which brought disaster to the king and the nation.

This passage is to be contrasted with the parallel text in 2 Samuel 24:1, in which Jahveh is the agent who because of anger against Israel proposes the same sinister design. The same antagonistic disposition is displayed in the dramatic scene in Zechariah 3:2 where the satan (or "an adversary") appears as the accuser of the chosen race. In these passages one perceives a change from the older thought, which attributed all things, both good and evil, to Jahveh, to a higher and more sensitive attitude toward God, and the resort to belief in a being who antagonizes the Most High, and has a following of similar evil spirits. This may have been a development of Jewish thinking or an importation from some other racial group, like the Persian, with its Zoroastrian dualism.

In New Testament times the belief in a satan was a settled trust of the Pharisaic school and of most of the common people. Jesus in his teaching used it frequently, either because he shared the view, or because he could make use of it in his presentation of the truths of the kingdom. At best it was a side issue, unrelated to the central truths of his message, and as a figure of speech it served a picturesque purpose in personalizing the forces of evil in the universe. The apocalyptic literature of the age dealt freely in such forms of expression, and they pervade the New Testament writings (cf. Jude 6; Rev. 12:9; 20:2, etc.). The expression regarding the devil and his angels occurs in the apocalypse called "The Secrets of Enoch" (10:4-6). Much of that type of language was graphic and picturesque. The valley of Tophet outside of Jerusalem, where the refuse of the city was burned, came to stand as a symbol for the place of future destruction of the evil things of the world. The "Ge ben Hinnom," or "valley of the sons of Hinnom" passed over into the Gehenna, or place of punishment, hell, "where the worm dies not and the fire is not quenched" (Mark 9:44ff., an expression taken over from the battlefield scene in Isa. 66:24).

These figurative descriptions are of course not to be taken literally. They were adapted to the thinking of the age in which they appeared. But it must not be forgotten that behind them lie the impressive and unshakable sanctions of the moral life and the divine administration of the universe. Men do not break the laws of nature or of God without incurring the inevitable results in the deterioration of character and in missing the chance of self-approval and of divine commendation both in the present world and in that which is to come.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Tennessee Voters Face Hard Choice

People Said to Lose Regardless of Who Wins Primary—Roman Catholicism Growing in South

(Correspondence from the Mid-South)

MEMPHIS, TENN., August 1.—When this reaches print the much publicized Tennessee primary will be over, but whether or not the tumult and the shouting are over will remain to be seen. Considering the character of opposing factions it would be safe to guess that the Volunteer State will remain in a chaotic condition for some time to come. Saddest of all is the reflection that the people had little choice. If Mr. Crump in Memphis has succeeded in defeating Governor Browning and Senator "Marble Deposit" Berry, the future of both those politicians will be over as far as the federal government is concerned. No impartial observer can shed a tear over such an outcome. On the other hand, it will mean that Mr. Crump has not only strengthened his own power in Shelby county but also has increased his influence in the affairs of the state. Beyond that it will indirectly have helped along Senator McKellar, whose seat is not being contested this year. That means that McKellar, the patron saint of *vae victis* politics, will have a walkaway at his next election.

* * *

Good Government Loses Either Way

Meantime the citizens of Tennessee will have been footing the bills and have been the victims in one of the most disgraceful political brawls in recent years. Either way the cause of honest and disinterested government loses; either way the cynicism of the common man in affairs of government will have increased; and that means that the case for democracy will have been that much weakened.

* * *

Unity Spirit Grows In Memphis

Good news from this sector is the final crowning with success of efforts by a small group in the Memphis Ministerial Union to have union services on Sunday nights at the beautiful bandshell in Overton Park throughout the hot summer months. For years the Sunday night services at Memphis churches have been less and less largely attended. Various devices have been resorted to. Some churches have given up evening services. This has been particularly true of the Episcopal churches, in which during summer and winter the loveliest of all the Prayer Book offices, that of Evensong, is rarely observed. Other churches have taken to interdenominational union services in neighborhood areas. Sometimes these have been lawn services.

A leading spirit in the latest development has been Rev. J. J. Walker of East End Christian Church. This Disciples parson, who has brought upon himself the violent disapproval of the fundamentalists of his connection by putting his church on a *frankly "open membership" basis, has fought* in season and out of season for closer denominational cooperation. The first Sunday night there was an attendance of 1,500 people. Since then more and more churches have joined the plan and the attendance has increased. Next year with the principle already established it will be possible to have the services planned and publicized well in advance.

* * *

Rabbi Influential in Promoting *Religious Unity*

Another persistent worker for interreligious cooperation in Memphis deserves a hand. Harry W. Ettelson, rabbi of Temple Children of Israel, will return in September to resume charge after an absence due to throat trouble since last New Year. Dr. Ettelson was prime mover in the formation of the Crosscut Club, the annual Union Thanksgiving Services, the annual Memorial Day celebration in honor of the Heroes of Peace, the annual Goodwill Conference of Jews and Christians. How much he has been the actual sparkplug in these activities may be gathered from the fact that during his absence the Memorial Day celebration and the Goodwill Conference were dropped entirely.

* * *

Catholics Expanding In South

It is 28 years since I first came south to begin my novitiate in a Catholic religious order. Now that my removal from Memphis is soon to close my service of several years as mid-south correspondent of The Christian Century I feel compelled to remark on the slow but steady progress made during the past quarter century by Roman Catholicism in the most Protestant and most thoroughly American section of the country. The small towns of Tennessee, Mississippi, North Carolina, Georgia seldom saw a priest. The few Catholics either went long distances occasionally for the sacraments or depended upon the occasional visitations of a priest who stayed a day or so at a private home, said mass in the parlor, baptized in the kitchen, held catechism on the lawn. Today there are 14 parishes for white people in Memphis alone, and two for colored people.

The Paulist Fathers from their house at Winchester, Tenn., are going out among the country people with sound truck, phonograph records, a trailer, a tent. They set up their equipment and proceed to preach long evangelistic sermons stressing those 100 per cent orthodox doctrines so dear to the hearts of the simpler southern people, celebrating the mass in country schools, sometimes being introduced by Protestant ministers. The priests are learning to adapt themselves to the ways of the people, the huge crowds, the men coatless, the women nursing their babies, the children running about during the services and preaching. In Georgia this summer I find the Catholics taking a leaf from the Protestant book and holding vacation schools of religion for the instruction of children who do not attend parochial schools. Churches are springing up everywhere. JOHN CLARENCE PETRIE.

Chicago Mecca For Ministers

Pastors' Institutes Draw Hundreds—Dr. Graham Becomes College President—Clarence T. Brown Dies

(Correspondence from Chicago)

CHICAGO, Aug. 8.—Since the middle of July clergymen of all denominations have been pouring into Chicago, and they have come, not merely to take the places of ministers who have gone on vacation, but to study. Some have come for the regular summer quarters or summer schools of the universities, but a larger number for the pastors' institutes and conferences conducted at Garrett Biblical Institute, Presbyterian Theological Seminary and the University of Chicago. In the last named institute, which is now in session, the divinity school of the University, the Chicago Theological Seminary and the Disciples Divinity House cooperate. Unfortunately I did not have an opportunity to visit either Garrett's or Presbyterian's conferences, but men who attended report large attendance from a wide area, great interest, excellent programs and delightful fellowship.

* * *

Programs Reflect Complexity Of Minister's Task

Gone are the days when the minister's task is a simple one, confined to a series of easily defined "religious" functions, if the programs of these institutes reflect the minister's job. The program with which I am most familiar, that conducted at the University of Chicago, is a good example. There is preaching, of course, and there are lectures on preaching. Among the preachers in Rockefeller Memorial chapel at religious services connected with the institute are Dr. Frederick W. Norwood, formerly minister of City Temple, London, England; Dr. Charles Clayton Morrison, editor of The Christian Century; President Albert W. Palmer of Chicago Theological Seminary; and Dr. Harold A. Bosley, pastor of Mount Vernon Place Methodist Church, Baltimore, Md.

"Constructive Evangelism" is the general title of a series of lectures to preachers which Dr. Norwood will begin tomorrow morning. Pastoral counseling, religious education, worship, biblical interpretation and other subjects traditionally associated with the minister's task are dealt with in courses offered by President Palmer, Dr. Bosley, Professors Chave, Graham, Beatty, Shepherd, Eastman and others.

* * *

Wider Reaches of Pastor's Responsibility

The outreach beyond the traditional ecclesiastical interest of the minister is indicated in many ways. Dr. Arthur E. Holt, besides conducting a course each week, organized and directed a series of genuinely thrilling round tables, modeled on the famous University of Chicago radio round

table, dealing with social and economic problems which ranged from a discussion of the prospects of LaFollette's National Progressive party to the question, "Did Oxford betray the social gospel?" The list of participants is too long to print, but they comprised a distinguished group, and the discussions were all spontaneous, vital and profitable. Possibly the high point was the discussion of the social implications of the Oxford Conference. A round table to discuss the future relationships of Protestants, Jews and Catholics in America (a matter of serious concern in view of what is happening elsewhere) is scheduled for Thursday evening of this week with Dr. John A. Lapp, Catholic educator, Rabbi David H. Wice, of Omaha, Neb., and Dr. James M. Yard, secretary of the Chicago Round Table of Jews and Christians participating. Dr. Yard's organization is setting up this discussion.

The pastors' institute was also permitted to include in its program the Norman Wait Harris Foundation lectures by Dr. William E. Rappard, rector of the University of Geneva, Switzerland, and director of the Graduate Institute of International Studies at Geneva, on "The Crisis of Democracy."

* * *

American Democracy
Vs. Totalitarianism

An "Institute on Human Relations" discussing the problem "American Democracy versus Totalitarianism" will be an important part of the Methodist Summer Assembly at the Des Plaines Camp Grounds, Sept. 1-3. At three consecutive evening meetings a Catholic, a Jew and a Protestant will discuss this theme.

* * *

Professor Graham Accepts
Important Appointment

Dr. William C. Graham, who during his 12 years as professor of Biblical languages and literature at the University of Chicago has distinguished himself as a scholar, lecturer and author, has resigned his position to accept the presidency of the United Colleges in Winnepeg, Manitoba. He will begin his new work Oct. 1. The United Colleges are conducted under the auspices of the United Church of Canada.

* * *

Clarence T. Brown Dies
After Long Illness

Dr. Clarence T. Brown, for many years a distinguished figure in the Congregational ministry, and father of Mrs. Charles W. Gilkey, former national president of the Y.W.C.A. and wife of Dean Gilkey, died at the home of his daughter on Sunday, July 31, after an illness of many months. Dr. Brown, during his life, held pastorates in Chicago and Hinsdale, Ill., and Salt Lake City. His wife, who is deceased, was a sister of Dr. Frank Gunsaulus. Besides his daughter Dr. Brown is survived by a son, Dr. Clarence F. G. Brown, a physician.

CHARLES T. HOLMAN.

Toward a United Church
Of Australia

The Methodist General Conference of Australia has recently voted to continue negotiations with the Congregationalists and to propose conversations with the Presbyterians, looking toward the unification of the three churches in Australia.

Germany Warned By King's Visit

Interpreted as Affirmation of Anglo-French Solidarity—Baptists to Have College in Oxford

(Correspondence from England)

LONDON, Aug. 5.—It is probable that the visit of the king and queen to France will have been sufficiently recorded for American readers, and there is no need to say once more how splendidly the French entertained their guests, and how gratefully and warmly our people have received these evidences of a friendly people. We could not help thinking of Prague while we looked at Paris. There seems no doubt that the demonstrations of last week had their part in the dispositions and plans of the Central European powers. They must have shown Herr Hitler that if there were a manifest call upon France to fulfill her treaty obligations to Czechoslovakia, it would be almost certain that Britain and Russia would be drawn into the war; and Germany is not in a position to gamble upon such a chance. The week ended with a little more hope than in recent weeks that Prague might be the scene of a compromise; and now I see that Lord Runciman is to go to that city in the part of adviser. He has had more experience than most statesmen, and everyone will wish him good success as an adviser and peacemaker.

* * *

Baptist College
In Oxford

The foundation stone of the new Regent's Park College at Oxford was laid last week. It is only a short time since Mansfield College celebrated its Jubilee; that was the first of what is now becoming a large number of colleges for the training of Free Church ministers in the older universities of Oxford and Cambridge. The Congregationalists came first, then the Unitarians; afterwards the Presbyterians and Methodists opened colleges at Cambridge, to which also Cheshunt College migrated, a college originally of the Countess of Huntingdon's connection, but now a Congregationalist foundation.

To these there will now be added a Baptist College at Oxford, with Dr. Wheeler Robinson for its first principal. No better head could be found than this very learned scholar and able administrator. He and I were at Mansfield together; from those early days till now he has steadily established himself both in the affection of his own church and in the gratitude of theologians. All his friends will wish him success in the principalship of the college which he has done so much to promote.

* * *

Parliament
Breaks Up

Parliament rises this week before the report of the special committee on "privilege" can be presented. Many express their gladness that there will be delay before the discussion is resumed. The debate last week revealed the fact that when the committee on privileges condemned the action

Three Creative Books on MISSIONS

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By Archibald G. Baker

"In the past the missionary enterprise interpreted salvation individualistically. Now we are realizing that such a thing as an isolated individual does not exist. . . . Properly interpreted, missions is not a bit of Western imperialism nor of Christian impudence, but a *cooperative effort for human good, on a world-wide scale.*" —*Crozer Seminary Quarterly.*

"The most important interpretation of Christian missions that has appeared since the missionary enterprise was launched."—*Charles Clayton Morrison.*

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By Hugh Vernon White

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Christianity in the Eastern Conflicts
By William Paton

A study of Christianity, communism and nationalism in Asia, based on travel and research, by the secretary of the International Missionary Council and editor of the *International Review of Missions.* The first part of the book states the present social and political situation in Japan, China, India and the Near East from the point of view of the growing Christian church. The second part discusses the outstanding questions which the church faces in its task of witnessing in these lands to the Christian gospel.

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whereby Mr. Sandys was summoned before a military court, they had not had all the relevant facts before them. In the end this matter was left in the hands of the select committee already busy upon the question. There was a debate, enlivened by a speech from Mr. A. P. Herbert who made sport of the part which Mr. Churchill had played in these debates. "The right honorable gentleman seems to be attempting to continue the incompatible functions of center forward and referee. One minute he is bounding forward to the attack and kicking goals in all directions and the next minute, dignified but still bounding, he is blowing his whistle."

The prime minister has been pressed to define what is meant by the "settlement in Spain" which must precede the signing of the Anglo-Italian pact but he will not give any definition; he has said however that he does not preclude the possibility of the summoning of Parliament specially to consider this matter in certain circumstances.

* * *

Within the Churches

At the present time whatever enterprises the churches undertake are staged in the countryside or by the sea, where summer schools are in session. July is the month in which the student movement holds its summer meetings at Swanwick—schools most carefully and boldly planned and always the scene of far-reaching decisions.

At the end of the week I hope to be at the large C. M. S. school at Malvern, where 900 friends of the society—young for the most part—will think upon "The Word of the Living God."

Some changes are noted in the ministry of the churches. My friend, the Rev. G. T. Bellhouse, is to leave Regent Square Church for Westbourne Church, Glasgow. He will carry with him the memory of a ministry in which he has been exceedingly happy. He is a fresh and entirely honest preacher, one of those brave men who are entirely unconscious of being brave, one of those teachers who win the confidence of youth because they are so evidently prepared to think *with* others and not to put themselves in a region apart.

It scarcely seems 25 years since Dr. James Moffatt published his translation of the New Testament: he has rendered very many services to the Christian church but in nothing has he helped more directly the members of the churches than in this translation.

* * *

Is Niemöller Right?

In the correspondence which appears in the press upon the imprisonment of Pastor Niemöller, some have urged that he should pledge himself not to preach on politics; but there have been many and vigorous protests. One brief letter, written by Princess Antoine Bibesco, who is a daughter of the late Lord Oxford, is worth remembering: "The nazi regime has given to the two great branches of Christianity, led by Cardinal Faulhaber and Dr. Niemöller, an opportunity of vitalizing the Christian churches throughout the world by showing to priests and pastors that their duty lies in being not sheep but shepherds."

EDWARD SHILLITO.

Layman to Direct Evangelism Drive

Southern Methodists Launch 4-Year Campaign—Three New Episcopal Bishops from Birmingham

(Correspondence from Alabama)

BIRMINGHAM, Aug. 5.—One of the most important items of legislation by the General Conference of the Methodist Episcopal Church, South, was the adoption of a program of evangelism that marks an advance beyond any previous effort of this denomination. And the commission in charge of this interest did the unexpected thing in the election of a layman as secretary of the department of evangelism. The new secretary is Mr. Harry Denman, for some years business manager of First Methodist Church, Birmingham. Mr. Denman has not limited his activities to church business and finance, but has given much of his time as a lay preacher in evangelistic campaigns. The department whose activities he will direct is charged with the promotion of a continuous crusade of mass evangelism, educational evangelism, rural evangelism, lay evangelism, and any other that will help to enlist the entire membership of the denomination in the work that is of first importance in the program of the church.

* * *

Three Bishops from One City

During the past two years Birmingham has supplied three bishops of the Protestant Episcopal Church, and two of these were elected within recent months. In 1936 Dr. Charles Clingman, rector of the Church of the Advent, was elected Bishop of Kentucky. His successor as rector of this church, Dr. C. C. J. Carpenter, only a few months ago was elected Bishop of Alabama, succeeding the late Bishop W. G. McDowell. And within recent weeks, Dr. H. Bland Mitchell, rector of St. Mary's on the Highlands, Birmingham, was elected Bishop of Arkansas.

* * *

Another Wet County In Alabama

The latest local option election in Alabama added one county to the wet column. The election in 1937 resulted in the repeal of the state prohibition law in so far as 26 of the 67 counties were concerned, although the state voted dry by a narrow margin. Since that time elections have been held in some seven or eight counties, the larger number of these dry counties continuing dry. One county voted to legalize the sale of liquors and one shifted from wet to dry. The latest referendum in Marengo county, one of the "black belt" counties of the state, gave the wets a margin of one in the elections since March 1937. Fewer than one-half of the counties of Alabama have voted to legalize the sale of liquors, but since the larger cities of the state are in wet counties more than 50 per cent of our population is in wet territory.

* * *

Two New College Presidents

Huntingdon College, Montgomery, has called to its presidency Dr. Hubert Searcy, succeeding Dr. Walter D. Agnew, who retires from this position after a successful administration of 16 years. Dr. Searcy, a native of Alabama, is the youngest of college presidents in this state. The new president of Birmingham-Southern College, where President Searcy has been a member of the faculty the past several years, is Dr. Raymond R. Paty, native of Tennessee. For some years he was dean of men of Emory University, and more recently with the Rosenwald Foundation. Like President Searcy, he is of the younger group of Southern educators.

* * *

Pastor of All The People

No citizen of Birmingham has made a larger contribution to the building of a better city than has Dr. J. A. Bryan, for nearly 50 years pastor of the Third Presbyterian Church of that city. He came to this pastorate from Princeton Seminary, hence has served only one congregation. But he is the pastor of Birmingham. Protestants, Catholics, Jews, people of all classes and conditions of life, all know and love "Brother Bryan." For some months he has been in feeble health, and during this period of temporary retirement no man of Birmingham has been more in the thoughts of the people of this city. He has built himself into the life of the city, and has as his reward while here the confidence and affection of all the people.

* * *

Athens College Freed of Debt

Athens (Ala.) College, listed as one of the small colleges for women, is likewise listed among the four or five colleges for women that in age are approaching the century mark. Its problem during recent years has not been in a reduced student enrollment, for many applicants have been denied admission because of lack of dormitory room. Within recent weeks a campaign to clear a property indebtedness has been successfully concluded, and a substantial amount added to its endowment. This gives to the oldest college for women in North Alabama its opportunity for larger service. Located in the Tennessee valley section of Alabama, it will see the coming of a population in its territory such as its founders of a century ago were not able to envisage. Dr. E. R. Naylor is the president under whose administration the progress of recent years has been made. This college is the property of the North Alabama Conference of the Methodist Episcopal Church, South.

* * *

Vacation Church Schools

Although no official reports are at hand, it is believed there has been a substantial increase in the number of vacation church schools held in Alabama during the summer of 1938. Reports in the church papers and from other sources well sustain this belief. These come from rural districts and small towns as well as from the city churches, and are from practically all denominational bodies. A good number of these schools are the joint enterprises of several denominations uniting locally in the schools. In some localities schools for Negroes are being sponsored by workers of the white congregations; and from these come most encouraging reports.

JOHN S. CHADWICK.

Canada's Prison System Flayed

Royal Commission Calls for Resignation of Superintendent and Administrative Reforms

(Correspondence from Manitoba)

WINNIPEG, July 30.—Ever since the Kingston penitentiary riots of 1932, Canadians have known that all was not well with their penal system. In 1936 the Dominion government appointed a royal commission with wide powers to investigate conditions and recommend cures. The commissioners have since made a thorough study of the whole field of penal administration. They investigated 113 institutions in nine countries, examining 1,840 inmates and more than 200 officials. On June 14 they presented their report in the House of Commons.

The report shows that the fears and doubts of Canadians were all too moderate. It gives chapter and verse for much that Canadians had suspected about their penal institutions, but of which they had hitherto no means of obtaining proof. From the office of superintendent to guard rooms, incompetency and stupidity have held almost unbroken rule. Ninety-five per cent of the guards had no training in penology when entering the service, and very little afterwards. The consequence is now disclosed in a disgusting story of careless and harmful and sometimes inhuman administration of institutions and treatment of prisoners.

* * *

Report Condemns Prison Superintendent

The trouble began at the top. The report contains a cold and damning indictment of Major-General D. M. Ormond, superintendent of penitentiaries. It states that he failed to grasp the elementary principles of penal administration; that he has militarized the penitentiary service to an unreasonable degree; that he has interpreted regulations with undue severity; that he has completely lost the confidence of his personnel; that his arbitrary manner has been an important contributory cause of the riots and disturbances of the past years, and that following the outbreaks which his incompetence and arbitrary manner had helped to create, he deliberately issued misleading reports to the public and to Parliament. The commission made a blunt recommendation that he be retired immediately, and with him, a number of his associates.

* * *

Declare Communist Leader Fired on in Cell

The unexpected hero of the report is Tim Buck, leader of the Communist party in Canada. At the outbreak of the 1932 Kingston penitentiary riots, Tim Buck was in prison under some vague charge made possible by the iniquitous Section 98 of the criminal code (since repealed). Promptly in the newspapers and in Parliament he was made the scapegoat. He was declared to be the inciter of the riots. The commissioners unearthed evidence so directly contrary to this accepted popular version that they took pains to exonerate him unequivocally. The evidence was clear, they said, that Tim Buck did not incite the riot, that he strove to prevent it, but that the riot was made a pretext for what seemed very much like a brutal attempt on Tim Buck's life. When all the men were safely locked in their cells, "at least three rifle bullets and ten pellets of buckshot were fired into Buck's cell by someone who knew Buck was in the cell at the time. The shots were fired either with the deliberate intention of injuring Buck, or wilfully reckless as to whether they did or not." The commission declared that the superintendent was astonishingly slack in his investigation of this shooting; that the inspectors who finally made the report presented a dishonest account; that Major-General Ormond sent to the minister of justice an official statement which omitted to include the facts, or to give an honest opinion of them, and which was in brief nothing more than an unwarranted attempt to whitewash the administration.

* * *

Explore Unity at Retreat In Trappist Monastery

The Oxford and Edinburgh councils of last summer bore fruit in a remarkable retreat held recently at a Trappist monastery in St. Norbert, Manitoba. A joint committee, officially representing the Anglican, Greek Orthodox, Presbyterian, Baptist, Lutheran, Evangelical and United Churches and the Salvation Army, spent three days in conference in the monastery hostel. Some laymen interested in the project provided the funds, and the committee invited 34 representative ministers of the different churches to come to the monastery on Monday morning, and remain there until Wednesday afternoon. Any minister who wished could sit in on the daily sessions. The Roman Catholic clergy excluded themselves; but the Trappist fathers were most excellent hosts, and the Trappist hostel an almost ideal situation for such a retreat.

The retreat had its own reminders of the divisions that exist between different churches, yet it was a memorable achievement. Even ten years ago it would have been impossible. Moreover, it brought evidence of one significant feature. There is genuine friendliness and brotherliness between the ministers—at least between those who went to the retreat. There is almost no feeling whatever of barriers between them. If the ministers had not to think of their authorities they could rapidly move toward one another's camp.

* * *

Proposals for Reform Formulated

The commission not only pointed out defects in the penal system, they have presented a sound and comprehensive program of reform. Chief among the recommendations is one advising that all penal institutions be taken out of the hands of the provinces, and organized by the Canadian government into a unified system. (The constitutional reasons which would prevent such a move in the United States were believed not insurmountable in Canada.) It is also recommended that the criminal code be revised; that provision be made for the payment of fines in instalments; that for youthful offenders the English Borstal system be inaugurated; that corporal punishment be abolished immediately save for mutiny and assault; that women be removed from penitentiaries and kept in reformatories of their own; that the present system of superintendent and inspectors be abolished, and that a prison commission after the English model be appointed; and that there be systematic inspection by men beyond the control of prison administration.

ERNEST MARSHALL HOWSE.

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By CARL S. PATTON

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Threaten Future Of City's Schools

Arbitrary Policies of Board Disturb Cleveland Citizens—Charity Racket Exposed—The Zepp Case

(Correspondence from Cleveland)

CLEVELAND, July 29.—Fears for the welfare of Cleveland's widely known public school system are uppermost in the minds of an increasing number of citizens because of the arbitrary policies of a majority bloc of five board members. Several new appointments definitely smack of political, if not of religious, significance. Overriding the opposition of two minority members and refusing to hear its critics, this group has named Ray C. Miller, a member of the city council and a former member of the board of education, as director of personnel for the schools. In this position Mr. Miller, who is registrar of John Carroll University, a Roman Catholic institution, will recommend candidates for teaching, administrative and supervisory positions.

This particular appointment is now before state authorities for a ruling on Mr. Miller's qualifications, since he has held only a provisional teaching, and not an administrative, certificate. He has not been a public school teacher.

In its appointments to the board of the Cleveland Public Library, likewise nationally known for its excellent service to the public, the bloc has ignored the established custom of ratifying nominations from the library group and has insisted on naming its own preferences. Sufficient vacancies have now been created to give its appointees control, a power they immediately exercised to replace officers of the library board with new members.

* * *

Expose Fake Charity Racket

A fake charity organization, which has used the feeding of hungry children, helping crippled persons and maintaining of fresh air camps, as lures to secure thousands of dollars from benevolent citizens, has been exposed by city authorities with the assistance of the Better Business Bureau. The organization, known as the World Service Co., maintained an expensive suite of offices in the N.B.C. Building and employed a large staff.

Contracts were solicited with fraternal orders and patriotic groups to secure funds for welfare work and advertising for publications. Solicitation was sometimes continued after officers learned of the false appeals and cancelled the contracts. A file of likely donors was carefully kept. When suspicions were directed at headquarters of the concern, solicitation continued from the homes of employees, some of whom frequently used false names.

Little of the funds, estimated at not less than $100,000 a year since 1933, ever actually went to charity. The four ringleaders are now under arrest or are being sought by police.

* * *

Conscientious Objector Seeks Review of Case

Several questions of more than passing interest to church leaders have been raised by Edward Zepp, an employee of the Cleveland Community Fund, who is seeking reconsideration of a "dishonorable discharge" from the United States army during the World War. Mr. Zepp refused to pack his equipment when ordered aboard a troop ship, after having warned the draft board and his commanding officers that he was conscientiously opposed to "defending" his country outside its own borders. A court-martial in France sentenced him to dishonorable discharge and to a term at hard labor in Fort Leavenworth. The prison sentence was remitted after the armistice.

Questions raised by the Zepp case include such as these: Why was he not entitled, as a Lutheran, to the same consideration as members of the recognized pacifistic communions? Can denominations, with such statements of purpose on record, give any real support to their conscientious objectors in case of another war? Just what constitutes "defense" of one's country? Can a citizen insist that war outside its borders is not "defense," or that the military powers of Congress are limited to the constitutional phraseology of "repelling invasions and enforcing the laws"?

Mr. Zepp is now a member of the Evangelical and Reformed Church, influential leaders of which have interested themselves in his plea. The only legal course apparently open to him, to have the word "dishonorable" stricken from his record, is by act of Congress. A bill for his relief has been introduced in the House of Representatives.

* * *

Vacation Schools Have Good Year

Upwards of 100 daily vacation church schools in Greater Cleveland have had a remarkably good year, with an estimated 15,000 boys and girls in attendance. Workers were trained and the schools conducted under auspices of an interdenominational committee, with Miss Dorothy A. Nyland, educational secretary of the Cleveland Church Federation, as supervisor. Many of the schools were in Negro churches, with Rev. Sylvester Williams, director of the Christian Community Center, as chairman of a central council. A closing radio program was one of a series sponsored by the group work council of the Welfare Federation.

* * *

And So Forth

Arthur J. Hudson, patent attorney who was elected president of the Northern Baptist Convention at Milwaukee, has begun an auspicious year with a policy of a minimum of travel, his work being administered from his offices in the Union Bank of Commerce Building.

Faith Lutheran Church, affiliated with the Synodical Conference, has banned the conventional kiss from its wedding ceremonies, along with the throwing of rice and confetti, on grounds of only "strictly religious services" in its sanctuary. The ban also includes "secular and operatic music." Dr. Arthur Carl Piepkorn is the pastor.

A city-wide observance of Religious Education Week has been planned by the Religious Education Committee of the Cleveland Church Federation, to open Sept. 25. It will conclude with "Go-to-church" Sunday, Oct. 2.

O. M. WALTON.

Labor Proposes Fight on War

Asks Churches to Join It in Campaign For Disarmament—Proposes 'Anti-War Labor Sunday'

(Special Correspondence)

NEW YORK, Aug. 15.—Representatives of labor invited the churches of America to make "Labor Sunday" an "Anti-War Labor Sunday," in a message recently issued by the Labor Anti-War Council. The text of the message follows:

"For many years, on Labor Sunday, the churches have chosen to recognize the essential place labor fills in our national life, and have sought to give friendly counsel and advice to labor. The workers of America, whose hands built the churches, are grateful for this interest. We seek, in these troublous times, to secure and preserve for both church and labor the blessings of freedom, justice and democracy.

"Conditions have arisen which make it imperative that labor reverse the traditional process, this Labor Sunday, and make a direct appeal to the churches. We do this with assurance because we believe we can make common cause with the churches, and because the churches find among their members multitudes from our ranks.

"To put it bluntly, America is preparing for war today. This we see and know, all too well. Among our ranks are thousands of workers, with families to feed and clothe, who are now being absorbed into the armament industries. While innumerable manufacturing centers or plants are idle and their workers starve, there is great activity in airplane factories, shipyards and other munition works. Indeed, we hear this preparedness justified as a means of providing employment.

"God knows how desperately millions need jobs; but has our civilization become so bankrupt spiritually and socially, that we must feed our workers by having them create the tools of their own ultimate destruction? We say, No! We believe the churches of America can follow no other course but to join us in saying, No!

Keep America Out of War

"We are convinced that we must keep America out of war. We are convinced that we can keep America out of war. From the working brotherhood of labor we appeal to the brotherhood of the church to help carry out this resolve.

"We have seen our brothers in many foreign lands slowly succumb to the propaganda pressure of dictators and diplomats. We have seen churches become helpless vassals of military power. At home we see sentiment for another holy war being cultivated in many quarters. We see the beginnings of that war hysteria which says it is inevitable that we crush somebody. Against all of this we seek to unite with you in the brotherhood of those who would save civilization from the destruction, demoralization and the fascism that will surely come if we permit war.

"Specifically, we urge all to unite in demanding an end to the mad increase in armaments; withdrawal of American troops

and war ships from war zones; opposition to mobilization and conscription bills; insistence upon the democratic right of citizens to vote on a declaration of war; concentration on the struggle against poverty and insecurity of the masses around the world; increasing solidarity with the peoples of all lands in a world-wide struggle against the forces in our social order which make for war, oppression and injustice.

"If religion and labor stand shoulder to shoulder in a struggle for these aims we can keep America out of war and this Labor Sunday can become historic as Labor's Anti-War Sunday."

Georgia Harkness Fears Church Will Lose Women Leaders

Speaking recently at Lake Junaluska, N. C., Professor Georgia Harkness of Mount Holyoke College warned Methodist church leaders that women must be given greater opportunity and recognition in the church. "The fact that women frequently put their energies into channels which lie outside the church," she said, "is often deplored by men who have the interests of the church at heart. The basic reason for this situation lies in the fact that these other agencies offer women an opportunity for leadership, for creative expression of their talents on their own initiative, and in turn a recognition which they do not find within the church. Until the men of the church recognize this fact, to deplore the defection of women will largely be wasted breath."

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Algiers

(Charles Boyer, Hedy Lamarr) (U.A.) Colorful, exotic thriller beautifully photographed, centering around glamorous criminal. Draggy action weakens suspense, but fascinating settings, interesting central situation, logical climax make engrossing whole. Outstanding role by Calleia as police officer.

For A: Very fine of kind. For Y: Mature thriller. For C: No.

Blind Alibi

(Richard Dix, Whitney Bourne) (RKO) Crime melodrama with routine situations, but achieves above average interest by appeal of intelligent "seeing eye" dog that aids supposedly blind hero in his work of securing sister's indiscreet letters, hidden in art museum, before blackmailers recover them.

For A: Depends on taste. For Y: Fairly good. For C: Mature.

City Streets

(Leo Carrillo, Edith Fellows) (Columbia) Sentimental tear-jerker laid in New York's lower East Side with Carrillo as grocer and devoted foster-father of crippled orphan. Much hokum and terribly overdone melodrama, with human values obscured by artificial action carried to absurd lengths.

For A: Poor. For Y: Hardly. For C: Too sad.

Gateway

(Don Ameche, Arleen Whelan) (Fox) Weak, unconvincing story with Ellis Island as chief locale. Problems of immigrants told along with rambling romance of Irish girl and American hero, who unwittingly causes her unfavorable publicity with unhappy results until stupidly conceived, melodramatic climax brings happy ending.

For A: Poor. For Y: Poor. For C: No.

Letter of Introduction

(Menjou, A. Leeds, Bergen) (Univ.) Fine, moving drama of father-and-daughter relationship, deftly directed, acted and spoken—plus clever, hilarious humor of Bergen and Charlie, naturally woven into plot. Minor flaw is false note introduced at end in father's drinking episode.

For A: Very good. For Y: Good. For C: Partly good.

Pugachev

(Russian, Eng. titles) (Amkino) 18th Century peasant revolution vigorously screened, leading role notably done, tempo good, heavy with detail, violence, brutality, but lightened by comedy bits. Cossack wins brief power as Czar, wreaks vengeance on nobles (burlesqued), and dies predicting present-day Russia.

For A: Good of kind. For Y, and C: Little interest.

Racket Busters

(George Brent, H. Bogart) (Warner) Violent gangster film with much talk. Hero in unsympathetic role of stubborn truck driver who gets into disfavor with pals when he bows to racketeers but redeems himself by knock-down fight with gang boss and belated cooperation with district attorney.

For A: Hardly. For Y: Undesirable. For C: No.

Return of the Scarlet Pimpernel

(Barry Barnes) (U.A.) Quite a pretentious English production relating further adventures of this character in France during Robespierre's reign. Inferior to Leslie Howard's Pimpernel in suspense, vigor, reality and general interest. Some impressive scenes but the whole too theatrical.

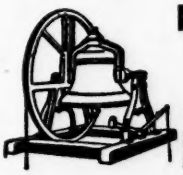
For A: Fair. For Y: Passable. For C. Unsuitable.

Best Recent Family Films:

Lord Jeff
A Trip to Paris
Robin Hood
I'll Give a Million
Little Miss Broadway
Love Finds Andy Hardy

Best Recent Films for Adults

Three Comrades
Blockade
Always Goodbye
Shopworn Angel
The Pearls of the Crown
Fast Company



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